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For Zion's Herald.

LETTER FROM NEW YORK.

Christian Holiness—Dr. Palmer's Meeting—A Private Chapel—Rev. J. S. Inskip—Great Usefulness—Rev. Wm. H. Boole—Elocution—New Temperance Movement—New York Sabbaths—Young Men at Church.

Mr. Editor:—I presume that the Methodists of this city are as loyal to the doctrine of Christian holiness as their brethren in any section of the church. During the last two years there has been a special revival on this subject among us, and several of our leading ministers, as well as a number of influential and old time laymen have experienced the great blessing, and have made the pulpits and prayer meetings and class rooms in this region ring with the glorious doctrine of full salvation.

There is a weekly meeting held at the residence of Dr. Palmer, 23 St. Mark's Place, for the promotion of Christian holiness. The meeting is held in a suit of large parlors, and they are uniformly thronged on every Tuesday afternoon. This gathering is now historic. For thirty years it has exerted a wide influence upon our denomination in this neighborhood. Of late these meetings have been perhaps more intense and powerful than ever before; and now very often not only the parlors, but the spacious halls and stairs are crowded with people who are anxiously interested on the subject of Christian Perfection. I believe that Dr. Palmer and his excellent wife have entertained the idea of building a private chapel, for the better accommodation of these services. Persons of all denominations mingle very freely in these meetings; and it is not uncommon to hear, in quick succession, experiences from the lips of Presbyterians, and Baptists, and Dutch Reformed and Episcopalians, as well as Methodists. The meeting is recognized, however, as belonging to our church, and the Wesleyan views of perfect love are distinctly taught and insisted upon. The services are very simple and unostentatious. Dr. Palmer commonly presides at the meeting; but after the opening exercises of Bible reading and singing and prayer, usually assisted by some minister who may be present, he takes no further control. All are made welcome to take such part in the service as they may please; but although there is this utter absence of direction and restraint, the meeting rarely ever wavers from the single subject of heart purity. The controlling influence of Mrs. Palmer in the services gives full encouragement to any Christian women who may desire to participate; and very often some of the most thrilling, intelligent and beautiful experiences are given by the godly women of the assembly.

The present pastor of our Green Street Church, Rev. J. S. Inskip, has been closely identified for some time past with these Tuesday meetings. Mr. Inskip made a profession of the blessing of entire sanctification about two years ago, and during all this time has been extensively useful in calling the attention of the people to this subject. He has always been a hard worker in the church, and a sturdy man of God. He has held some of our leading appointments, and has been acknowledged as a man of ability in all departments of our ministerial work. He has been specially prominent among us as an anti-slavery man, and was an earnest and fearless debater on the floor of the Annual Conference; and yet there were certain things in his mental and religious constitution that put him among the last you would have selected as a possessor and expounder of perfect love. He was more a man of war, and, as a matter of fact, he had very little sympathy with this peculiar doctrine. Eighteen months ago, however, he entered into this wonderful grace, and his whole ministry was instantly touched with tenderness, and invested with a power that has been remarkable. During these months hundreds of souls have been led to Christ through his direct instrumentality, and a large number have experienced the blessing of perfect love.

The Rev. Wm. H. Boole is another of our New York ministers who is thoroughly identified with these meetings for the promotion of holiness. Mr. Boole has been for a number of years personally interested on this subject, and now, as his ministry is becoming a more noticeable one, he clings to his fidelity. He is yet a young man, scarcely 36 years old, and if his life is spared, will become well known throughout our church. Perhaps there is no man in our denomination that more resembles Henry Ward Beecher. Without Mr. Beecher's breadth of experience or depth of culture, he is nevertheless marvelously like him in sharpness of intellect, in freedom from professional cant, in personal moral bravery, and in beauty of elocution. I suppose that in the matter of natural elocution Mr. Boole will stand already in the front rank of our ministers. We certainly have no one in New York, in any denomination, that can surpass him. I apply the term *natural* to the elocution of Mr. Boole, not because it is natural to *him*, for ten years ago he was rather remarkable for being a poor speaker, but because his present style of address is free from all mannerisms, and especially free from those strange and ridiculous attempts that some elocutionists make to be grandly orotund, and the like. This young minister some eight years ago fell under the influence of Prof. Hibbard, the present teacher of elocution in the Wesleyan University, and by diligent attention and earnest hard work, he has come to be the skillful orator for God that he now is. Without his elocutionary training Mr. Boole would always have passed for a straightforward, common sense minister, that people would be willing to hear or not hear, just as it happened; but with this new power of address—a power within the reach of nearly any young man of fair ability—he is uniformly commanding the attention of congregations that *insist* on hearing him. Of course his elocution, like every other power of his ministry, is intensified and rendered more effective by his devotion to Christian holiness.

The new temperance movement in this city, though far from being what we would like to have it, is attracting the confidence of all Christian people. To be sure, true temperance men can never be satisfied with any system of license whatever. We feel that the law *ought* to make the traffic a felony—that we have the moral right to demand absolute prohibition of all trade in alcoholic drinks; but as that is simply impossible in New York, all good people greatly rejoice in what our new excise law is accomplishing. In the first place, the rascals that sell liquor in this city now, have to *pay* for the infamous privilege; and then, the very worst class of them cannot get a license at all. Out of ten thousand rumsellers, of all sorts and classes, five thousand have been ruled out as being too bad, even for that business, and those that are left have had to pay nearly a million of dollars into our police treasury; but what is better than all, this great city of New York is free from rumselling on the Sabbath. We have had four Sabbaths, now, when all the liquor shops in New York have been closed as tight as a drum. It seems almost like a dream to us. We are afraid that it is a sort of delusion; or, at best, a calm before a terrible storm. And yet the best informed tell us that the Board of Excise will execute this law until it is repealed by the votes of the people; and we may bless God that it is not the *city vote* that can repeal the law. This is a movement of the Legislature, and the rum interest must be able to corrupt the *vote of the State*, before the stringent law under which we now live and prosper can be altered. At all events, there will be no possible chance to alter the law until next January; so that New York city and Brooklyn are certain of quiet, sober Sabbaths for seven or eight months. It will be a glorious opportunity for the churches to reap a splendid harvest. Already our congregations, especially our Sabbath evening congregations, are feeling the effect of the new order. Many of the young men who are crowded out of the fashionable drinking saloons will find their way to our churches. I learned last week of two young men from New England, who had been at work in New York for several years, without having been inside of a church. The Sabbath evening previous they had heard their first sermon, and they were both powerfully convicted of sin. One of them has since been converted, and the other will doubtless soon find the heart-rest he seeks.

G. W. W.

THE CENTURY FLOWER.

'Tis noon of night! in slumber pale
The dreaming soul of nature lies;
Now lifts the flower its mystic veil,
And flashes morning from its eyes,
A hundred years of waning earth,
Of frost and sunbeams, blight and bloom;
And man that saw its infant birth—
A frailer flower—has sought the tomb.

A hundred years! what empires sped
As eddies on the whirling tide!
Lands reeled beneath Napoleon's tread,
And greater Goethe sang and died;
Yet dumb in shadowy stillness strange,
Those fringed eyelids wait the hour,
Till, ripening through each mighty change,
It blooms,—Time's rich full-opened flower.

A hundred years! the soul of Truth
Fettered has lain in death-like rest;
Yet lives a thought, its budding youth
Wrapped in some holy prophet's breast.
It dawns! the spell of ages breaks!
Stately it towers o'er barren men.
A world of perfumed beauty wakes,
Then drops its seed to rise again.

A hundred years! our fathers lie
Calm-sleeping in the field of toil;
We build; we drive the ploughshare by,
Heedless of aught beneath the soil.
Silent through day, through lingering night
Still grew the bud: but see! the morn!
See! burst the glorious petals white,
And freedom's century flower is born!

E. A. Washburn, in U. S. Service Magazine.

For Zion's Herald.

LAY REPRESENTATION.

The only important ecclesiastical question now before our church, is that of lay representation, for the re-union of Northern and Southern Methodism is now, we suppose, in indefinite abeyance. The war interfered with the first of these questions by absorbing public attention; the Centenary scheme must absorb the mind of the denomination during the remainder of this year, and should not be injured by any important diversion; but the great question should still be kept distinctly pending, and should be vigorously resumed as soon as the Centenary effort is over. It is desirable then that it should continue to have an occasional and dispassionate representation in our papers during this year.

What is the actual *status* of this question? What the next steps to be taken for it? What the reasons for those steps? Let us at present look at the first of these queries. First, the General Conference has virtually endorsed the reform. In its action upon it at Buffalo it declared itself ready to concede lay representation whenever the laity should generally demand it, and submitted the question to the popular vote. In its last session it repeated the declaration, and re-submitted the question to the popular decision, to be given in the form of either a *vote* or adequate *petitions*—an important modification, for who does not know the most insurmountable difficulties of a formal canvass and vote throughout all our individual societies, in many of which the members live dispersed through large country areas, in some of which wrangling and political artifices would attend the measure, disturbing the spiritual concord of the people; and in almost all of which, one or more official men would virtually have power to conduct, if not to control, the proceedings of the vote.

But the General Conference has done more. It has not merely conditionally conceded the question; it has unconditionally sanctioned lay representation. At Buffalo it referred it to the popular vote by an express provision; but, aside from that act, it declared itself in favor of lay representation. It made this absolute declaration in one of its most important and solemn documents—its pastoral address—a paper which is usually understood to lay before the denomination, not only its most important acts, but its opinions and counsels.

It cannot be doubted, then, that the representative men of the ministry, as embodied usually in the General Conference, are, by a considerable majority, on the right side of this question. It would be a grave reflection on the church, to the general public, were this not the case; but it obviously is a fact, that with special and very worthy exceptions, our leading clergy, like the leading laity, are in favor of the important change.

Secondly. The Annual Conferences have, to a considerable extent, lately endorsed the action of the last General Conference on the question. This, to be sure, is superfluous, as they were representatively present at the General Conference; but it is significant as showing the continued interest of the question. Some twenty or more Annual Conferences have thus far given this additional endorsement, and more will give it. In some two or three of the sessions the subject has been embarrassed by personal or local incidents, and has failed to reach an issue; but it may be doubted that any considerable number of Conferences, if indeed any at all, are disposed to discountenance the sentiment of the General Conference.

Thirdly. All our newspapers, we believe, save one, have favored the change, including the German organ, of whose patrons Dr. Nast has said "that they will all be found right on this great subject." The only exceptional case should perhaps hardly be pronounced a clear example of hostility. It hesitates, but does not exactly oppose the measure. It will probably be found in due time, ready to wheel into line with the whole of the rest of the church press.

Fourthly. As would be inferable from these more ostensible signs of the times, public opinion has evidently made great progress in the church in favor of the reform. No observer can question this fact, nor can any sagacious observer question that this public opinion has now attained a force, however calm for the moment, which indicates and secures the final issue. Many of us can remember the time when an utterance in favor of lay representation could not fail to incur the suspicion, if not the charge, of perilous heresy; when not a single official organ would have dared to favor it; when favorable action in an Annual Conference, not to say General Conference, could not be deemed among the probabilities, or even possibilities, of this century. All this has changed; and so deliberate, and tranquil, and Christian-like has been the process of that change, that even the sincere opponent of the design may congratulate the church on the intelligent moderation and good temper with which it has passed through so critical a revolution of opinion. In fine, it is not asserting too much to say that a very large, a preponderating proportion of our best minds, clerical and lay, especially in the centres of opinion and of our denominational force, is now pledged to this improvement, and that, indisputably, the change will sooner or later be effected. It must be further obvious to reflecting observers, that any persistent opposition will not only surely fail, but can only perplex the question, and embarrass, with unavailing agitations, the mind and general interests of the denomination.

Meanwhile, and lastly, no small influence, and Methodistic influence, from without, begins to affect the question among us. Few who are familiar with Methodist statistics seem to be aware that our own church, great as it numerically is, comprises but about one half the Methodism of the nation. Fully one half of it is now in array beyond our limits, and it is an important fact that *all this outside Methodism has taken sides with lay representation.* Several of the dissenting Methodist bodies of the country left us expressly because of this, as well as other questions. Some years ago it was estimated that the secessions from the parent body averaged one in every fifteen years; and nearly all, if not indeed all, of them—from James O'Kelly's "Republican Methodists" to Orange Scott's Wesleyans—mixed this with their other questions. There has been of late years no ostensible secession, but there have been repeated cases of local schism or excision resulting in the organization of a species of Methodist Independence, or Congregationalism. The favorable prospects of lay representation among us have perhaps saved us from worse results. These Independent Methodists are now consolidating, and if their movements be taken into the account, it may still be said that our secessions (almost invariably complicated with this question) have averaged about one in every fifteen. Here, *en passant*, is serious matter for reflection. These various non-episcopal Methodist bodies have recently held a convention at Cincinnati for a union of their forces, which we devoutly hope will be effected. But it is important to the matter in hand to understand that the co-ordinate powers of the laity and clergy in the government of the church is one of the fundamental facts of their union. The Methodist Episcopal Church, South, has recently not only approved the change, but actually provided for it by General Conference legislation. Our own church, then, stands alone as an exception to this legitimate demand of American public opinion. We cannot but see and feel this anomalous fact. Without attaching undue importance to it, we nevertheless cannot fail to experience some influence from it, and it can hardly fail to hasten our solution of the great problem.

Such are the outlines of the present *status* of this question. They map the subject for our further remarks.

Abel Stevens.

BISHOP SIMPSON'S ADDRESS,

Delivered before the Convention in Tremont Temple, Wednesday Evening, June 6th, 1866.

[Reported for Zion's Herald.]

Mr. President:—It gives me unfeigned pleasure to meet, on this Centenary year, and in this beautiful temple, such a vast assemblage of the members and friends of the Methodist Episcopal Church throughout New England. I am here because, by the Board of Management, I was kindly invited to come. I am here because having been in the region at three Conferences during the spring, I was pleased to learn that arrangements for this Convention were being made; and I desired to come that I might take by the hand and look in the eye, the true friends of Methodism who had borne the burdens, some of them, in the heat of the day; and others of them, young men, preparing for earnest labor in the vineyard of the Master.

The topic (the social interests of the church) to which attention has just been called, is one of deep interest, and in reference to it will be the principal remarks which I shall make, though possibly I may wander somewhat from the precise limits of the essay; and yet I must say now in the beginning, that I do not purpose to detain you very long because others are here whom I hope to hear speak, and because my voice, affected by a recent cold, will not permit my speaking very many minutes.

As we survey Methodism in the past, we all perceive one great fact: in its growth it has excelled all Christian denominations in the land. It is not so merely in New England, where it was of somewhat late introduction, but it is so throughout the whole of the United States.

A century ago six lowly individuals formed a little class, and assembled in a sail-loft in New York. Two years later saw a similar number assembled in the city of Philadelphia. Twenty years passed away with comparatively a very slight, and yet a constant increase. If, then, the curtain is supposed to fall, over a century or so ago, we see as it falls a little Methodist class meeting, but besides that Methodist class meeting, the veil covers large and strong churches in New York and Philadelphia; strong Congregational Churches in Boston, and in other places of New England; and throughout the Middle States; strong congregations of Lutherans and Baptists; and when the curtain rises again at the end of this one hundred years, what do we behold? Other denominations have done a great work, a glorious work. Other churches rise in number, in magnificence, to do honor to their zeal and enterprise. Their colleges, academies, and seminaries, are opened to thousands of students. Their religious press is circulating its vast issues over the land, and I rejoice, yea, I will rejoice, in the success of every Christian denomination throughout our land. [Applause.] God make them a thousand fold so many as they are. [Applause.] But whilst I rejoice at the success of all these denominations, I turn to Methodism, and ask, "Where is its little class which was covered when the vail fell a century ago? And as I look for it I behold almost a million of communicants; in the branches which, from time to time, have left us, two thirds or thereabouts of another million, possibly a little more.

I turn my eye to the cities, towns and villages, and Conferences and churches are rising everywhere; and the census of the United States, taken a few years ago, shows that there are more Methodist Churches in the United States than of any other denomination. And then the colleges, academies and seminaries, are open for the reception of those thousands of youth; and when I turn to the press, there are far more issues of Methodist papers, all over the land, than of any other denomination. But when I see this vast family extending from Maine to California, and down to the Southern country, I can only exclaim, "What hath God wrought!" O I have thought, to-day, as we met, some of us on yonder beautiful Common, and gathered round that old Elm tree, had Jesse Lee been enabled to see Tremont Temple in Boston, and to see *such* an audience gathered here, singing that old soul-stirring hymn, as you just sung it, he would have shouted 'neath that old Elm tree at the glory of the coming century. [Great Applause.] His eyes did not see it; ours see it, and we are glad.

What has given us this success? God's hand, God's power has been with us, and to him be all the glory. And when we look, sir, for the secondary causes, we shall see that our success has been occasioned by the doctrines which he gave us to advocate, by the usages which were established by the fathers, and by the economy under which we have labored; all these have been causes and sources of our success. I refer to the doctrine of the church only for the purpose of showing its bearing on the social power; and I am free to assert that I believe that Methodism owes much of its success, under God, to the successful cultivation of this social power, and I think, in the years that are past, it has cultivated them much more successfully than any other branch of the church. Yet I am not sure that we are now keeping pace with other churches, or with our former selves.

When I survey the churches around us, I am by no means certain that some of them are not rapidly gaining upon us, excelling us in this direction. Look for a moment at the bearing of the doctrines of the church upon this subject; for, true to our doctrines, we love all mankind; and Methodism from its beginning, was a protest against bigotry. A true Methodist loves a Methodist everywhere, and loves every man who bears the blessed image of the blessed Saviour; and Wesley said to all men of all creeds, "If thy heart be as my heart, give me thy hand;" and the controversies in which Methodism engaged in its infancy, were not of his seeking. But I say its doctrines were favorable to the social power. It believes that Christ died for all men; one great Father; one great Brotherhood. It sweeps away all classes and ranks in the sight of God. The simple gospel is to be preached to the rich as well as the poor, the learned as well as the ignorant, the bond as well as the free. It goes with the same glad tidings to men of all races, climes, conditions, and colors; everywhere from the frozen poles of the North to the tropical regions of the South, and tells them that Jesus Christ, by the grace of God, tasted death for every man.

Now such a system inspires the heart with universal love. Such a system invites and stimulates the feeling of universal love, which takes every man by the hand. But look at its usages as bearing on this social principle. It is very difficult for us, at this time, in this country, to see what Methodism was compared with its surroundings when it began. The other day I picked up a volume I had once read, the "Life of Walker," one of those evangelical men who labored in the great revival in which Wesley was engaged, a minister of the Church of England. In that work was given a number of letters which he wrote to Mr. Wesley and others who took part in the great movement. He cheered them, urged them forward, but tried to restrain them in the bounds of ecclesiastical rules and church usages; and one of the great follies I have found is this: it was allowed the people to take part in the public worship of God, but that evangelical preacher said that he never allowed any person to pray in public in the presence of a minister. The minister was the only representative who could properly come before the Almighty to lead the devotions of the people; but Methodism was a protest against this assumption, and Mr. Wesley taught the people everywhere to pray and sing, and he called upon the old men and the young men to raise songs of devotion, and true thanksgiving to God, and encouraged the babes in Christ to lisp forth the glad tidings of what God had done for them. He allowed women to speak in the social meetings of the church. [Applause.] And long before the days of "Women's rights," when no Conventions were being held to assert the rights of women, Methodism took the mothers, and the wives, and the sisters, and the daughters by the hand, and gave them the right to tell what God had done for them. And there are many of us standing here to-day, that owe possibly, all we are in the church, and all that we can do in the world to those sainted mothers, to whose prayers we listened in childhood, and who taught us to clasp our little hands together, and say "Our Father who art in heaven."

No. Methodism cultivated the social principle. It called out all the membership of the church. At the class meetings every man must speak, and every woman must speak. At the general class meetings, at the love feasts, at the old quarterly meetings, when they came from distances of perhaps thirty miles, they came to tell what God did for them. They were speakers for Jesus. What was the effect of this? To draw the hearts of the people together, and, as a result, Methodists knew each other, Methodists loved each other, Methodists worked for each other.

usages bear directly upon the social principle.

Then again, if I take the economy of Methodism in some of its grand features, the itinerancy of the minister tended to bind the people together. Old acquaintances followed him, and, changing from one circuit to another, the brethren visited him, and this joined the hearts of the people of different sections of the country together. In progress of time, however, part of these social influences, I am sorry to say, have been lost. When churches are small the members recognize each other. When they met in the sail loft, they shook hands with each other. When they met in the country cabins, they never parted without inquiring for each others' welfare. When the churches are very small, the people will pass across and become acquainted. As churches grow, and increase in members, there necessarily does arise a difficulty in this respect; the congregations cannot all recognize each other; and, from finding out that they cannot do it, there grows up a carelessness in reference to this matter. If we live in villages we know our neighbors, and in very small towns we know every one, every house and its inhabitants. But in the city we cannot learn to know every one, and the result is, that we have but few neighbors whom we even learn to recognize. It is this feeling that grows on the human mind. Now it is so in our churches. I cannot tell how it is in Boston, or in New England generally, but I am sorry to say that from my observation and in other parts of the church, there is not that desire to recognize every member of the church that did once exist in the bosom of the church; and I think, in this respect, we are in error, and that we cannot fully accomplish the work it is our duty to accomplish, until every member tries to become acquainted with every other member of that family of the Christian church, and we come up to the spirit of the ancient times.

Then, again, as stations take the place of circuits, another difficulty arises. The circuit system, under the supervision of the same minister, draws men from different appointments, two, four, ten or twenty miles; but, when divided into separate stations, all these appointments have learned to be independent. Each labors for itself, seems to feel that it has as much to do as it can accomplish, and all the labors of the society terminate upon itself. There is no recognition of the societies in the vicinity, and those good old days of the Quarterly Meetings are passed away. Then there was one circuit, one church, one religious body. But those days have passed away, for the simple reason that the Quarterly Meeting is nothing but the common meeting of the society, or the official board. The fathers know of the Quarterly Meetings, when men used to gather from far and near, the doors in the houses used to be thrown open, and men were welcomed from the regions round about. Sweet were the communings of heart! The ordinary Quarterly Meeting now is not such a gathering together of hearts as we used to have. But *here* is a Quarterly Meeting in the true sense and spirit of it. *Here* you are; and it is here that Maine shakes hands with Rhode Island; here that Massachusetts opens her arms to embrace New Hampshire and Vermont and Connecticut. I marked the tears that started from your eyes, and the ascriptions of praise as you have been together. Your hearts have been communing with the blessed Saviour; it is a revival of the old social feeling again; and I thank God your New England has set the example to the church of such a Convention as we see to-day. This spirit among us augurs well. I am not afraid of this Convention tearing the church to pieces. I am not afraid of these old Methodist fathers coming to shake hands together; coming to ask "What can we do for Methodism?" And these men of Christian hearts intend, God helping them, to do something more for the church, years before they are called on high. (Applause and "Amens.") God help them to do a great deal before their mission is over in life.

Now, in cultivating this social principle more fully, allow me to say that the way to make men's hearts grow together is to give them some work. Man must have something to do to keep him from doing the devil's work. If you want to keep a society from quarreling, keep them busy. Why, here is Father Taylor, who knows how they keep the sailor boys scrubbing the decks, and cleaning down the masts and spars, and even when there is no need of it; and it is even so with a religious society, for there is even here necessity for discipline. If you would have the Christians happy, give them plenty of work to do. How shall we do it? There was one excellent suggestion in this essay. "Let not the fathers undertake to do all the work of the church." They have done a great deal. God bless them. They can do a great deal more. May God preserve them to be fourscore and ten among us, if it be his will; but let these fathers call to their aid the young men. Cultivate their business talent. Appoint them to stand at the door to seat strangers. Get the young merchants to stand there, and invite young men and others who are strangers into the church. Get your professional men to be active, and you will do them a great kindness, and show them the blessedness of being "doorkeepers in the house of the Lord." Let them *work* for Christ.

Let me say this. As men grow a little in means in the church, and have some professional business to do, and as they are called out into public life, perhaps get some small office, let them be very careful to redouble their diligence in these religious matters. If a man has become a Member of Congress, I would have him lead two classes instead of one. (Applause.) If a man has been made Lieutenant Governor, I would have him become trustee, class leader and steward, all three. [Continued applause.] If a man is growing in wealth, let us not distrust him; but let them keep up their devotion to the cause of God. Let them have ever so many offices, the more the better, of employment in public; but let them add to their Christian graces while they engage in these great public works.

And let me say here, in this connection, lest I be misunderstood, as to Members of Congress and public functionaries, I have no faith in religion that cannot stand the test of public life, as well as private life. The kingdoms of this world are yet to become the kingdoms of Christ. May the day be hastened that, from the Atlantic to the Pacific, good men of all Christian denominations may fill the offices of the land. [Applause.] And God grant that they may not only be "Moses" in name but in deed and in truth. [Tremendous applause.]

But what I say as to public life, I apply to all things that may be necessary to human elevation, whether you take music or poetry, architecture or the fine arts, or all of them; and whatever ennobles man, ought to be sanctified by Christianity. And Christianity is yet to gather around her all the graces of civilization and culture. Poetry, painting, the beautiful in art, as well as the beautiful in nature, are all to be yet gathered round the cross of Christ; and all that God has made of the grand and the lovely ought to be consecrated to the success of his cause on earth. The province of the church is, then, a very wide province. Let her feel that God sends her to the position of the highest, as well as the lowest. But whilst thus looking out for the high places of earth, let the church never forget the poor—never, no, *never*. I would, if I could, have the wealth of the world in the church; I would, if I could, have the learning of the world in the church; but if I must give up the higher class of society altogether, or give up the lower class of society altogether—if I must abandon one or the other—I tell you, in view of the future, both in time and eternity, I would give up the rich, and cleave unto the poor. [Great applause.] The reason is this: The poor are more numerous; there are more souls among them. If I could save one class, I would save this most numerous class. They have not the comforts of the gospel. The poor of this world will yet become the rich. The solid men of Boston, to-day, *were* poor boys. But there is no reason, there is no cause for such a statement. The gospel is a light for all. It can reach the prince on his throne, the beggar on his dunghill; it could save a Moses, and a David, an Isaiah and a Jeremiah, and could save a Lazarus, and bear him to Abraham's bosom.

But, brethren, in this Centenary year, and on this occasion, I would say, Do all you can to cultivate this social and this connectional feeling. Draw the hearts of the people together. Meet in your different districts. Devise ways and means to edify the people. Give your members all to do that they can do. Then will you see the pleasure of the Lord prospering among you.

But now I will take a step further, and say that as far as my observation goes in other cities, there is more communication between the members of other churches than between the members of Methodist churches have long been in these great centres. They have managed to get the control of the great benevolent institutions. Is there a Christian Commission started, a Bible Society, institutions for orphans, various works of benevolence, on these Boards which meet from time to time, from month to month, from year to year, Christian men of all these churches meet together in council, and, as a result, they become better acquainted with each other than we can, since there are very few of us that become so circumstanced as to meet on these occasions. We have had very few positions on these Boards. You have very few State associations of a Methodist character. This Convention is the first one, I believe, of this kind; but I hope it is the precursor of those which shall meet for Massachusetts, Connecticut, Maine, Rhode Island; and I hope to see in New York and Pennsylvania great gatherings too, until the Methodists shall be acquainted with their brethren in all parts of these States.

I am asked, What good can come from this Convention? I say, Much, every way. The social feeling is cultivated. Here the brethren have come from the different States; here men who have never spoken together have shaken hands with each other, and we greet them in the name of our common Christianity, and common Methodism, and they will go away stimulated with love and zeal; and when you hereafter hear that some one of these men has done some great act, your hearts will be led to imitate him. The Centenary contributions will be swelled by this Convention, at least fifty per cent.

Out in the West, where I am more acquainted, the church is devising liberal things. There it is throwing a thank-offering of ten dollars per member. They are setting the mark high, perhaps; but, I am glad to say, they are coming up to it in many places. Some little villages are giving ten to twenty thousand dollars, to endow the institutions of learning in which they are interested. If the city of Boston, and villages of New England should set their mark at ten dollars per member, what would be the result? Your great Biblical School would rise in beauty and magnificence, and indeed be the "School of the Prophets;" your University would indeed be a glory and ornament to the land; your academies would be full of students, and a very bright day, a more glorious day dawn upon New England Methodism. God grant that that day may speedily come! [Applause.]

But, brethren, I will not detain you. We are standing now at the close of the first century. I would but cast a glance, ere I sit down, at what is to come. The past century! How full—aye, full of hallowed thoughts. What deeds of the fathers; what noble heroism; what sacrifices, what privations, what toil! The fathers—where are they? Gone home to glory. You are their sons; and to-day, while we gather in this beautiful Temple, it seems to me the fathers gather round us. Above these lights that glimmer, away up above this beautiful roof, they come down to meet and cheer and welcome us. And if we take all those who have died in Jesus, those who have gone home triumphantly, the fathers, mothers, and dear ones that have fallen from our sight, our arms, and our influence; O, what a host, in spirit, would be here to rejoice in what Methodism has done for the cause of Christianity and the world. Behold the triumph of Methodism in the most glorious age of the world! It has gone hand in hand with the sciences and civilization; and, by the grace of God, has triumphed in your old New England society, where, sir, every element was opposed to it, seventy or eighty years ago.

Now, what for the future? Let another Centenary come, and you and I will not be here; or if we are here, it will be as those blessed ones who have bent from the highest glory to look upon us. But our children's children will be here. They will sing the same songs, join in the same worship; and if our increase be, in the next century, the same as in the past, from mountain to mountain, from valley to valley, from ocean to ocean, there shall one great song rise up of "Alleluia, the Lord God omnipotent reigneth!" [Applause.] What a day shall we have, and what a shout in glory! [Voices saying "Amen."] A word, and I have done. You may call me enthusiast; you may call me fanatic; call me what you will, I love responses in this house. Yes, I would have a people to *worship*. I would not have quiet, still, dull and sleeping congregations. If we are meeting, like brethren, we rejoice over the interests of the church. Why should we not rejoice, when the heavens are opened, and the angels come down to us? When the songs of God are being sung, why should we not rejoice in the house of God? I don't suppose that Methodism could have ever sprung from the Congregational church. It sprung out of the Episcopal Church, where the people learned to say "Amen" by rote. [Applause.] They had been used to say it at the end of the prayers, in the set places; they then said it, sometimes, before the end of the prayer. [Laughter.] These responses of Methodism are nothing but the prayer-book ignited and burnt into the hearts and consciences of the people. [Sensation.]

Brethren, my heart's desire and prayer to God is for the increase of Methodism, the strength of Methodism, because I believe it to be Christianity. Now wherever you go, when you go from this place, engage as brethren, saying, "God helping us, we will work for Methodism and Christ more than ever we have done." [Continued applause.]

LIEUT. GOV. CLAFLIN'S ADDRESS,

Delivered in Grace Church, Tuesday morning, June 5th, 1866, at the opening of the Convention.

[Reported for Zion's Herald.]

Brethren of the Convention:—I find myself in a somewhat new and unused position; and it may be proper for me, before proceeding further, to state the circumstances under which I am placed here.

When the Convention was called, it was thought to be very proper that Bishop Baker should preside over its deliberations; which opinion, I have no doubt, you will agree was correct. But, true to his duty as a Methodist, and true to the interests of the Methodist Church, he has gone to California, and cannot be with you to-day to participate in these pleasing exercises.

Again the Committee thought proper to call a distinguished gentleman from another State, Gov. Dillingham, and he was with us yesterday, and was expected to preside to-day; but he has suddenly been called away to the border, on account of the Fenian troubles, and forced to leave; so that, fifteen minutes before the Convention, the Committee came to me, in a desperate case, and called me to the position in which your partiality has placed me. I sincerely thank you for the great honor that you have conferred upon me, in calling me to preside over such a distinguished assembly as this,—an honor which is conferred on so few in like position in this country.

Taking a retrospect of the last one hundred years, indeed "what hath God wrought!" Commencing with a few persons in a small chamber in New York, and going on from that to the sail loft, and into the small building, the church has each day made its progress, has gone on in its improvements until the magnificent church which you see here, adduces the power of the polity which Methodism has brought into the world; and the wisdom which has guided the fathers, and which, I trust, will be continued to you.

How has the work been taken up each time as the necessities of the case has seemed to demand. How has Methodism adapted itself to the wants of the human race? The Missionary Society will tell you! The people have come up and supported it, until millions of contributions, almost, each year, are necessary for its sustenance.

And also how have the great Christian institutions survived and been strengthened! How has a Fisk been raised up, to inspire the church by his eloquence and zeal to go forward in the work of education. And still further, how has a Dempster gone forth to the threshold of death, to lead men to preach the truth in all the world.

But, as you will understand, brethren, I am not here to make an address, under the circumstances. I cannot, however, before sitting down, but refer to the course of the church in the great conflict which has passed. One of the first to receive the great shock, and be divided by the advance of Christianity and civilization, how has she, almost to a man, stood up in the hour of darkness! How our sons have gone forth to defend the church, and the great principles on which the government stands, you well know. The great principles which they inherited you all well know, and this country ever has recognized. And to-day does she stand surrounding the government by men who are true to the principles of freedom. God grant that in all the future of the work, in the ages yet to come, there shall be no faltering in all that the freedom of the gospel is the freedom of man. [Applause.]

SUBMISSION IN SUFFERING.

Placed like a broken vessel by,
I calmly, Lord, abide thy will;
And on that blessed love rely,
That bids each throbbing heart, "*Be still.*"

Here on my couch of weakness laid
I feel thy sacred presence near;
And meekly every hope is stayed
On thee who conquered death and fear.

And if, at times, sad thoughts arise,
And doubts for days, yet dark to me,
Still closer may I bind the ties
Of perfect faith and trust in thee.

Thus through the devious path of life,
May I the cross thou giv'st me bear,
And far above the storms and strifes,
Await thy mandates just and fair.

L.

For Zion's Herald.

WHAT I WANTED TO SAY IN THE CONVENTION.

In our most excellent New England Methodist Convention, where the various subjects connected with our work were presented, and so ably discussed, there was one, in which perhaps I feel more interested than some others, that was not presented nor discussed, which possibly I ought to have presented myself, but through my extreme modesty and diffidence I neglected. I refer to camp meetings.

In our glorious Festival I did at one time hope that I might be called out, for I had then a short speech bubbling up in my heart of hearts, but as I had not that opportunity, I will do it on paper; but not being in the habit of writing my sermons, it may lack somewhat of the inspiration which that occasion would have afforded.

I wish I had said that in all the subjects that had been presented during the Convention I had been deeply interested; especially that of education generally, and more so in that of the education of the ministry, having endured so much mortification for the want thereof. Yet I wish to present one branch of this education which I think has not been touched during the whole of this successful and glorious Convention. I mean the institution of camp meetings. There I received my first lesson in the science of salvation, and from time to time have taken degrees in the same institution—received my diploma and title of C. M. J., which, by the way, I suppose I feel about as proud of as a D.D. does of his. (Neither is of itself worth a chip.) There it was I received the baptism of fire; there it was I promised to preach the gospel, die or live. Thank God, I yet live.

In this connection reference has been made to the learned and sainted Dr. Dempster, who has done so much for the cause of education. I ask, where did he receive his first lesson of salvation? At a camp meeting; the only one converted at that meeting; and it was thought by some that that camp meeting was a failure. Only one converted, and that one a peddler! Had it not been for him, where, I ask, in all probability, would have been your cherished school of the prophets now? Again, look at the vast multitudes throughout the country that have been soundly converted to God in our camp meetings. Not only this, but the reclaiming of wanderers, and the sanctification of believers. Ask the sainted Fisk, now in heaven, where he received the baptism of the Holy Ghost, as a better preparation to preach the gospel, and to exert that unbounded influence for God in his short stay on earth? The answer would come down from the regions of glory, At a camp meeting.

Again I ask men on this platform, such as a Merrill, a Sargeant, a True, and very many others before me, where did you receive that wonderful endowment from Heaven, to better prepare you for the great and glorious work of preaching the gospel? You will answer, At a camp meeting, to be sure. And should I ask all in this vast assembly, and all others who have been in the habit of attending these meetings, what is their opinion in regard to their utility, I am confident I should have a hearty response in their favor. I now close by offering the following resolution:

Resolved, That in consequence of the unparalleled good that has been accomplished through the instrumentality of camp meetings, we will never give them up while the world stands.

All that are in favor of this resolution say Amen. It is a vote.

"Camp Meeting John."

For Zion's Herald.

CHEAP LANDS IN MISSOURI.

Some weeks since, while on a visit to my brother in Milford, Conn., my eye fell upon an article published in your paper of Feb. 28th, 1866, by C. P. Walker, of Rolla, Mo., about cheap lands along the line of the Southwest Pacific Railroad. It induced me to at once move with my family to this part of Missouri. In justice to the writer of the article I will say I found things to be as in that article stated. I had previously lived in Illinois for five years, but was compelled to leave that State on account of the ague, and had concluded to re-settle in the East. Since coming here I am well pleased with the prospects. I have elected and located a homestead of 80 acres, near the new town of Sheldon, about ten miles west of Rolla, in the vicinity of which many eastern people are settling. The land I have settled is of good average fertility, well watered and timbered, and only two miles from a proposed station in the Southwest Pacific Railroad, to which point the road is already graded.

I think I have a location where I shall not be troubled with fever and ague, and where fruit can be grown successfully. Others who had read the same article have been induced to come into this section of country and settle, and they all seem pleased with their locations, and are going to work building log houses, and clearing and fencing the new land, which is not hard to clear and break. Allow me also to say that your useful paper can do a great deal of good by publishing information about this part of Missouri, as I certainly think the peculiar advantages of this section of the State have been overlooked, or it would not have remained so sparsely settled when land could be easily secured. Everything is peaceable and quiet, and those of us who have settled here would like to have others of the right sort settle near us.

David C. Ford.

Little Piney P. O., Phelps Co., Mo.

A WORD TO YOUNG MEN.

There is a sad lack of earnestness among young men. To dress, smoke, talk twaddle and slang, and frequent places of amusement, seem with many to be the chief end of life.

And even among those who profess religion, the time frittered away and misspent is something painful to estimate. The hours that might be devoted to useful study or active labor for Christ are spent in desultory reading, aimless sauntering through the streets, or shallow, profitless conversation. Some excuse their idleness by quoting the worn-out illustration of the bent bow, and say, "they must have a recreation." Recreation is necessary, but let it be of the right sort. We have a profound belief in the old adage, "all work and no play makes Jack a dull boy." But when Jack plays, let him play sensibly and in good earnest. We understand recreation to be creating afresh of mental and physical power, and we have yet to learn that this is attained by reading sensational literature, engaging in empty talk, or becoming deeply interested in questionable amusements. Young men, life was given you for other things than these. That wondrous its godlike intellect and deep instincts of immortality is too valuable to be passed thus. And if any should read this who are lovers of pleasure more than of God and man, we would say to them, is there no soul to save, no heaven to win, no mind to adorn with beauty, no success to be achieved; are there no wasters to be reclaimed, no tears to wipe away, no hearts to cheer, no feeble hands to be lifted up and strengthened; is there nothing to be done, that you should cast your manhood away on trifles, and spend your time on shadows that ever elude your grasp? Assume your true positions in the world. Be earnest. Lead the van among the good and true. Grasp the weapon all-prayer, and battle manfully against the evils that hold the world in thraldom. Lay hold upon the strength of God, and labor to bring in the time in which

Each man finds his own in all men's good,
And all men work in noble brotherhood.

YOUNG MEN.

How many great men performed their greatest achievements before forty. Alexander the Great died at thirty-three. Napoleon had achieved all his great victories at thirty-five. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty-five in 1776. At thirty-three, Jefferson wrote the Declaration of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the Loci Communes, which passed through fifty editions within his life-time. At thirty-three, he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingli wrote his chief works before forty, and died at forty-six. At the Disruption of Leipsic, Luther was thirty-five; at the Diet of Worms thirty-seven. And at twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men, as spies to Jericho. Saul, David and Solomon, achieved their greatest works before they reached middle life. John the Baptist and the Apostles did their leading life-work as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepit worn out life, but the warm blood of manhood's morning did he shed upon the cross for the world's redemption.—*German Messenger.*

THE WORD OF GOD.

The Bible is the commonest of books, but we must not permit its commonness to blind us to the fact that it contains the mind of God made visible. It is an oracle as real as that "within the vail," where the splendor of the Shekinah flashed on the jewelled breastplate of Aaron. It contains the history of the "mighty acts" of the Redeemer of Israel. It contains the inspired choruses of prophetic inspiration. It contains the fourfold biography of the Word made flesh—of Humanity transfigured by the indwelling Divinity; and it contains the most secret revelations of the apostles on the mysteries of heaven. The mind that draws nigh to God in the patient and reverent study of these books, as Mary drew near to Jesus with tears of penitence, shall find the fulfillment of the promise, "God shall draw nigh to you." The understanding shall see, and the heart shall feel, that "the Word" which is "nigh" is the voice of God; that the Bible is, "in very deed," the voice of Omnipotence; not speaking to the angels in distant thunders, or rolling among the far-off spheres, as when by his word the heavens were made; but talking with us close at hand "as when a man talketh with his friend." All the servants of Christ shall exclaim at last, when retracing their early journeys and their Bible studies, "Did not our hearts burn within us as he talked with us by the way, and opened to us the Scriptures?" The Bible, which is like the sleeping face of Jesus to a sinner, opens its eyes and smiles ineffable love upon the saint, as when Jesus awoke radiant in the storm at the disciples' cry.—*Christian Spectator.*

A Strange Name.—The "strange name" which recently appeared in the Canterbury papers, in England, respecting claims on the estate of "Acts-Apostles Pegden," has brought out an explanation. Mr. Pegden had four elder brothers, who were named Matthew, Mark, Luke and John, in succession. When the happy parents were presented with their fifth son, they deemed it a matter of religion to adhere to the order of the calendar; and so, when the infant Pegden was presented at the font, and the minister demanded, "Name the child," the good parson was startled with the response, "Acts Apostles." All remonstrance was vain. And so Mr. "Acts-Apostles Pegden" has handed down a name memorable to posterity.

Missions.

FROM OUR MISSION ROOMS AT NEW YORK.

DR. DURBIN.—Under date of May 25, the doctor writes to the Mission Rooms from Bremen, being on the eve of departing with Bro. Jacoby for Berlin, to settle matters definitely about building a new church: "From Berlin we go to the Conference at Heilbronn, then return north to Denmark, Norway and Sweden, and then finish my tour in Germany and Switzerland." He writes again from Berlin under date of May 31, saying that "his health is excellent, and that he was to be at Frankfort that night, at Pforzheim Saturday, stay over Sunday, then to Ludwigsburgh, Tuesday, and so to Conference at Heilbronn. I must then return to Copenhagen, and after visiting Scandinavia will go south to our missions in Switzerland."

HON. MOSES F. ODELL.—We have announced the decease of Hon. M. F. Odell. He was the eleventh Vice President of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, an office which he held for six years out of the fourteen in which he has been closely identified with all the movements of the society. The Board of Managers convened at his house on the day of his burial, Friday, the 15th inst. Bishop Janes delivered the funeral discourse in the Sands Street Church. We must confine ourselves to much narrower limits than our sense of his worth and our loss prompts us to occupy; it must suffice to say that in his relation to our Missionary Society, as well as in his relationships with the church of God, "He was faithful in all his house."

THE ORDINATION OF A BISHOP.—On Wednesday the 20th, the ordination of Rev. J. W. Roberts as missionary bishop for Africa, by Bishops Janes and Scott, took place in the St. Paul's M. E. Church. Bishop Roberts will leave in the bark Thomas Pope, for Africa, at the close of the month, to prosecute the work committed to him.

REV. W. GOODFELLOW.—Under date of April 27 this brother writes to the Mission Rooms: "Bro. Shank has now been here more than two months, and is doing well. He pleases thus far very much, and I look forward to the happiest results. His work has been confined to the city, and I have made two journeys to the camp exploring, making absences to the amount of four Sundays." Bro. Goodfellow is evidently full of good hope in relation to the continued progress of the work under his care.

INDIAN MISSION ANNUAL CONFERENCE.—We have before us the report of the *India Mission Annual Conference* of the Methodist Episcopol Church, and Minutes of the Second Conference session, held at Moradabad, Feb. 1-7, 1866, printed at the American Methodist press, Bareilly. It is a pamphlet of eighty-one pages, and contains a descriptive account of Bareilly, Budaon, Nynee Tal, Shajehanpore, Phillbeet, Bijnour, Sambhal and Pauri stations; Lucknow, Seetapore, Luckempore Gondah and Roy Bareilly, Moradabad and Chardausi, and Amroah and Babukera circuits. "The minutes of the second session of the India Mission Annual Conference" follow the report, and, with the appendix, cover thirty-four pages. The "Minutes" embrace thirteen reports, and relate to traveling expenses, treasurer's accounts, parsonage furniture, education, orphanages, salaries of native assistants, Mrs. Baume's return to America, on Sanitarium, Centenary of American Methodism, presiding elder's accounts, Sunday Schools, colportage and publishing. An appendix of five pages, including the statistics of the mission for 1865, and the names of donors and subscribers to the missions.

THE JUVENILES EXPECT IT.—The juvenile missionaries expect when the bishops are about, to have a call from them, and we are happy to know that they are not disappointed, but find that these chief pastors do feed the lambs. On Sabbath, June 17, the South Third-Street, Williamsburgh, or Brooklyn East District Youth's Missionary Society were favored with a visit and an address from Bishop Ames, accompanied by Dr. Harris. The day was rainy, but a good collection was brought in notwithstanding.

The Centenary.

THE CONNECTIONAL EDUCATION FUND.

To Centenary Committees, Pastors and People.

DEAR BRETHREN:—The Centenary movement has passed through successive stages of development, until it is lodged with you for consummation. Originating in the last General Conference, it was transferred to a General Committee, where it might receive definite and permanent shape. The laity being unrepresented in the General Conference, that body purposely delegated their powers, that in the General Committee the laymen might have a voice. Composed of the Board of Bishops, with twelve ministers and twelve laymen, selected from all sections of the church, it may be supposed that all views and interests were fully represented. In the nature of the case, whatever may have been the private opinions of individuals as to Centenary plans and objects, the General Committee was for be final. When the plans of that body were placed before the church much discussion ensued as to their merits, while in some quarters a disposition was shown to ignore them; but it is our privilege to announce that, after passing the ordeal of periodicals, Conferences, preachers' meetings, and individual scrutiny, the judgment of the church is pronounced with grand unanimity in favor of the General Committee's plan, and from all directions is heard the voice of loyalty urging its universal support.

It will be seen that had the General Conference contemplated only *local objects* for the gifts of the people, they might have been spared all legislation on the subject, and contented themselves with simply urging the people to support with increased liberality the colleges, academies, and churches in their midst; but representing, as they did, the whole church, they took a grander and more compresensive view of the historic year, and claimed for it an expression of gratitude that should be commensurate with the power and forces of American Methodism. To devise plans for such an expression was therefore the object of the General Committee, the execution of which is entrusted to us.

The appointment of joint committees of ministers and laymen by each Conference insures for local objects a full measure of the gifts of the people, for it is only needful for them to point to suffering institutions in their midst in order to enlist their sympathy and offerings; but it would be unfair to so press their local claims as that the grand purpose of the General Conference for monumental gifts would be endangered. If the gifts of the church should take local directions only, our institutions of learning would be amply strengthened; but what would remain as connectional and monumental? What sublime structure would be reared high enough for all eyes to behold, and broad as the continent—embracing on the one hand the gifts of the whole people, and on the other dispensing its benefits to all sections of the church?

There are seven connectional objects before you. Five of them are already familiar and clearly appreciated, since their claims have been presented to the church for years past. They are: Theological Institutes, Irish Education Fund, German Biblical School at Bremen, Chartered Fund, and Mission Building in New York. These have their special advocates, and will derive support more or less from national or local partialities. But there remain two objects, grander and more strictly monumental than any of the above, which appeal neither to local, national, nor sectional interests, but claim from the church its general patronage and its universal offerings. These are the *Centenary Connectional Educational Fund* and the *Children's Fund*.

We feel it incumbent upon us to present in a summary manner the claims of these two objects:

THE CONNECTIONAL EDUCATIONAL FUND.

1. While all the other general enterprises of the church are working harmoniously under well regulated systems, our educational interests are irregular, discordant, and isolated in their action. It is believed that a board of education having the dispensing of the interest of a large fund to such institutions as might be subject to their oversight, would so far regulate our educational system as that the church would no longer be called upon to mourn over ruined institutions, or behold with pain surviving ones struggling for existence. It is well known that in the history of academies and colleges a few thousand dollars, at particular junctures, would save an institution from going down, but hitherto there has been no fund to which appeals could be made.

2. There are hundreds of young who would gladly prepare for the regular ministry, or for missionary labors, who must remain in their ordinary avocations for the want of means to prosecute their studies. Hence the demand for ministerial and missionary labor can never be met until the church educates her talented but indigent sons. The proposed fund is designed to accomplish this object, and thus take the place of those numerous but feeble educational societies that have arisen with the necessity, but have failed to meet it.

3. It is becoming clear that Methodism is to perform a controlling part in the intellectual, as well as religious education of this great nation. Springing from comparative obscurity and poverty, our church has risen in numbers and power until her sons are found seated in the high places of commerce, manufactures, and agriculture, and wielding a proportionate influence in the councils of the nation. Is it not, therefore, our high mission to so concentrate the power of the church that we shall act as vigorously and efficiently in the interests of education as we do in the interests of missions and Sunday Schools, and so ultimately largely control the education of the whole people?

4. As our members increase in wealth, they will naturally seek objects for their benevolent gifts. It may happen that educational institutions in the localities where they reside will be amply supported, hence for want of a general fund the gifts and bequests of our wealthy members will flow in other channels, and the cause of education correspondingly suffer. But with such a fund as is now contemplated all the gifts for the promotion of education will be secured. And what shall prevent such a fund from accumulating until every section of our broad Methodism, every color and race, shall be amply provided with institutions of all grades to meet the wants of the whole people.

5. There is danger to our unity as a church when we become accustomed to regard sectional interests, of whatever kind, so strongly as to lose sight of the general good. Indeed there is danger that local attachments will be unduly stimulated this Centenary year, unless our people are well guarded, and are led to look broadly at the connectional interests of the church. Will not a general fund do much toward cementing us as one people, and to a large extent arrest the tendency to localization? In contributing to this fund an opening is made for each member to lay a gift on a common altar, and thus present tokens of a Methodistic brotherhood. Will not every Methodist in our connection yield to the fund a portion of his offering?

THE CHILDREN'S FUND.

The more this part of the plan is discussed, the more acceptable does it become to the whole church. First viewed with suspicion, or at least with timidity, it is making its way to almost universal favor.

1. We feel it our duty to press this measure upon the consideration of the adult membership as well as the children, for there are multitudes who have received their all of spiritual and temporal good through the Sabbath School, and should therefore welcome the opportunity which is hereby afforded to make an offering of gratitude.

2. The children have been busy workers in the missionary cause, until they have become a principal source of reliance for its funds; indeed they have cheerfully promoted every financial interest of the church. The time has now come when they have an opportunity to accomplish a grand work for their own benefit. Shall they be allowed to do it, or shall their efforts be devoted to local interests, and so be denied the privilege of participation in the monumental work of the Centenary year?

3. What nobler enterprise than to make this year historic in bringing together the educational interests of the church, both intellectual and moral? Hitherto no link has bound together in a common interest our Sunday Schools and academies. Shall not this be the occasion to unite them in indissoluble bonds?

4. Has not the time come when the church shall assume her entire responsibility, and provide ample educational advantages for her sons and daughters, the indigent as well as the prosperous? Many of the older scholars in our schools, who would become burning and shining lights if permitted to enter our higher institutions of learning, are now forced, through poverty, to ordinary occupations, and thus multitudes of laborers are spending in obscurity the strength which is so much needed in the broad fields of the church.

5. This fund for the education of children will only be inaugurated this Centenary year, whether it reaches one quarter, one half, or a round million. Its operations will be so widely extensive, its benefits so marked, that gifts and bequests will flow into it in a perpetual stream; and when those now living shall see our population increased to one hundred millions, and our Sunday School scholars to ten millions, they may also behold a children's fund of at least as many millions of dollars as there may be millions of scholars.

6. The same consideration prevails in relation to the Children's Fund as prevails in relation to the Connectional Educational Fund; it will prove a source of strength to the whole church. By a common interest we bind all our children together, and then bind them to the church. What a glorious consummation, if with bands of love, and bands of gold, "Methodism shall at last secure to herself her own precious fruit!"

We avail ourselves of this occasion to meet a few objections which have been raised to these educational funds. And, first, we confess our surprise to find from the distinguished head of one of our colleges this language: "But if it was the design of the Central Committee to gather all the educational funds into one for the common benefit of all the colleges, it was thought the measure was not wisely taken." It seems hardly necessary, after all that has been written and spoken on the subject, to state at this late day that such an idea has never been conceived, much less promulgated by them. We have appealed to the church to sustain these connectional funds, *always upon the presumption that existing institutions would be liberally endowed by the local Centenary gifts of the people.*

With no less surprise have we learned that in some quarters it is represented that *we* are to hold and control these large funds. We beg brethren everywhere to read the *documents*; they will learn that the persons to control the *funds are yet to be appointed*, and that in the mean time the funds, when raised, are to be lodged for safe keeping with the general treasurers, Messrs. Carlton & Porter. When the undersigned shall have, to the extent of their ability, stimulated the church to a nobler effort, and performed the trust imposed upon them by the General Committee, they will be glad to retire from their labors without handling one dollar of these Centenary gifts.

Again, it has been objected that the Board of Control, to be appointed, will be an irresponsible and self-perpetuating body. It is only necessary to refer to the following resolution, adopted by the General Committee to answer this:

> shall be amenable to the General Conference for the trust reposed in them, and they shall make quadrennial reports to that body.

When it is further considered that the General Conference nominates the persons to fill the vacancies which quadrennially occur, it appears to us that the most timid may dismiss their fears.

In regard to the Children's Fund, in the midst of universal favor as to its objects, there has been raised the single objection that its distribution, as planned by the General Committee, would work unfairly. It is considered by some that those *Conferences who refuse to accept the plan and to permit their Sunday Schools to work under it*, should not be entitled to any portion of its funds. But this and all other questions pertaining to the matter may be safely left to the wisdom of the next General Conference, to whom the board, if appointed, will be amenable. Let the fund be raised on a generous scale, and let us trust the wisdom of the church for its equitable disposal.

And now, brethren, the connectional objects are before you:

The Centenary Educational Fund.
The Children's Fund.
The Biblical Institutes.
The Irish Educational Fund.
The German Biblical Institute in Bremen.
The Missionary Building in New York.
The Chartered Fund.

The time for action is drawing nigh. Nay, it is at hand, for the sound of the coming flood already rolls along from the West, bidding the East and the North to arise and be doing! What a golden opportunity lies before us! It is in the power of our church to present an offering to which history has no parallel. The voluntary gifts of the people in our recent war have astounded the nations; shall not the church transcend the State? Men, women, and children of Methodism, we owe it to our church, to ourselves, and to our God, that we build a Centenary monument so high and broad that angels and men shall behold it and rejoice!

By order, CENTRAL COMMITTEE.

SUCSCRIPTIONS FOR THE LADIES' CENTENARY ASSOCIATION.

Mariners' Church, Boston—Mrs. Nathaniel Hamilton, $25.

Church Street—Mrs. T. P. Frost, $25; Mrs. Mundy, $10; twelve members, each $1. Total, $72.

The following letter has been received by the Corresponding Secretary of the Ladies' Centenary Association, and is published to show the spirit which it is hoped may pervade the whole church, and which would do far more for the salvation of the world, the upbuilding of the church, and the glory of God, than untold millions could do *without it*. We see, too, how the mite thrown into the contributions which we all hope, more or less, to increase, identifies us with the great body of the church, and gives us a feeling of unity with it which nothing else could. Can there be found anywhere within the limits of our church, either in city or village, one who *desiring*, is not *able* to contribute as much, at least, as the author of this letter?

"*Phœnixville, Conn., May 6th*, 1866.

"DEAR SISTER:—I have been much interested, for a few months past, in reading in the *Zion's Herald* about the Ladies' Centenary Association. Enclosed you will find one dollar for the Concord Biblical Institute, to be removed to Boston. It is a thank-offering from one who loves the Lord with all her heart, and whose all (though small it is) is consecrated to Christ. I trust that this offering, though small, will be accepted of God and of the Association. It is a portion of that *tenth* sacredly consecrated to God. I have for some years devoted the tenth of what the Lord (by the hand of benevolence) bestows on me, to some cause which will advance the interests of my dear Redeemer's kingdom. Perhaps you would like to know why I am a subject of benevolence.

"I have been for thirty years a helpless, dependent cripple; entirely so. For many years my sufferings were more than tongue can express. Like the woman we read of in the Scriptures, my living was all spent on physicians; yet I was none the better, but rather the worse. Unrelenting disease continued its terrible work, till every joint, except one, from my head to my feet, were more or less contracted and stiffened. Many of them are as entirely stiff as though there was never a joint there. Even my jaws are entirely closed together, so that an operation had to be performed for me to take my food, by the extraction of four of my front teeth; but I can say, in the midst of all this, that God is not only true, but is good, and is love. Yes, a *Father's* hand hath done it, and I feel that I can kiss the rod and thank him for it; for it has been plainly manifest to me that 'He doeth all things well.' I have been afflicted with this disease since my eleventh year, and am entirely confined to my little couch, upon which my position is not changed at all, except that I am removed from it once a week, to have it newly made.

"Since I sent one dollar to Evanston, Ill., the Lord has raised me up so many friends that I am enabled to contribute the additional dollar. I heartily love the church of my choice, though I trust have a love for all others. I have many dear friends, who have been friends indeed, who are called by other names. May God abundantly bless them all. May he too grant your Association great success in its heaven-born efforts to upbuild our Master's cause. May all the theological students who shall go forth from those sacred walls, go largely endued with apostolic power; and God grant that apostolic success may follow their labors wherever they preach the unsearchable riches of Christ, the everlasting gospel of peace and good will to men.

"From your sister in Christian bonds,
"LIZZIE O. SMITH."

CENTENARY CERTIFICATES.

Ladies from various parts of the country are earnestly calling for the certificate of the American Methodist Ladies' Centenary Association. It has been in the hands of the artist and engraver since November, 1865. We could have gotten out a cheap thing in half the time; but as this is the only Centenary certificate issued, we desire to make it a work of art which will be of permanent value, worthy to mark the epoch, and one which every Methodist will be proud to have in his parlor. It will now be out in a few days, when we will respond to our friends promptly. We shall be prepared to issue a hundred thousand copies between now and next October. Our friends in New England will please address Mrs. L. R. Thayer, 41 Saratoga Street, East Boston, Mass.

J. S. SMART, General Agent.
Evanston, Ill., June 14th.

Communications.

COMMENCEMENT AT THE METHODIST GENERAL BIBLICAL INSTITUTE.

The anniversary exercises of the Biblical Institute, at Concord last week, were of great interest. The graduating class was composed of seventeen young men, many of whom have already received their appointments to different fields of labor in the itinerant work. The appearance of the class in the recitation room and on the stage, reflected the highest credit on the faithful teachers under whose direction they had pursued their theological studies. Other classes may have furnished more brilliant stars, but we doubt whether any higher constellation has been exhibited at the Institute, than on this twentieth anniversary. Each succeeding year demonstrates more clearly the superiority of mental discipline received in a systematic course of study under able and sufficient guides, over the undirected efforts of those anxiously endeavoring to secure an education in the midst of the duties and responsibilities of professional life.

The conviction has, I think, become general in our church, that the doctrine once so unpopular among us, is true, namely, that a Theological Seminary is an indispensible agent in training candidates for the ministry.

That all whom God calls to preach are to receive the benefits of such culture and such advantages we do not believe. But we do believe God calls upon the church to afford larger and better facilities for educating those whose minds may receive the highest development, and to whom the providence of God opens the way for such a training.

We are sorry there were not more present to enjoy the services. The great Convention at Boston, held the week before, had attracted so much of the attention and so exhausted the spare time and means of the ministers, that they felt themselves unable to attend the anniversary as they would have been glad to do. We are persuaded the lack of attendance is not to be attributed to any lack of sympathy in this important interest of our church.

Portland, June 21st, 1866. C. F. A.

The following report appeared in the *Boston Journal*:

The exercises of the twentieth anniversary of the Methodist General Biblical Institute, in Concord, commenced on Monday last, and closed to-day. The entire programme was very interesting, and called out a large attendance of the public. The examination of the various classes began on Monday morning and terminated last night. The attending committee, of which Rev. A. Moore of the Maine Conference was chairman, were very much gratified with the commendable proficiency which the students exhibited in their different departments of study. On Monday evening the sermon before the graduating class of seventeen young gentlemen was given by Prof. David Patten, D.D., of the Institute. The address before the Literary Societies was made on Tuesday evening, by Rev. Charles F. Allen, A.M., of Portland, Me., while on Wednesday evening the usual sermon before the Missionary Society was preached by Rev. William Butler, D.D., of Chelsea, Mass., late a missionary to India. The above discourses were all of a high order of merit, and were listened to by very attentive audiences.

The exercises proper of the graduating class commenced at the Methodist Church at eight o'clock this morning, and closed at half-past twelve. The house was well filled with spectators. Bouquets of flowers ornamented the sacred desk and its surroundings. Excellent music was furnished by a select choir in charge of Mr. B. B. Davis, of Concord. The opening prayer was made by the Rev. Dr. Butler, after which the young gentlemen delivery successful, and their productions evinced a good standard of literary taste and culture. The graduates and their subjects treated were as follows: "The Bible, a Book of Human Nature," Nathan G. Cheney, Boston; "The Abolition of Slavery," Thomas Chipperfield, Geneva, N. Y.; "Christian Success," Otis Cole, Henniker, N. H.; "The Hour and its Duties," R. James Donaldson, New York city; "An Educated Ministry," Alfred E. Drew, Fairfax, Vt.; "The Power of Thought," Horatio B. Elkins, New York city; "An Elevated Manhood," Theodore S. Haggerty, Blairstown, N. J.; "Romanism, Paganism in Disguise," Joseph R. Hammond, New Village, N. Y.; "A Single Aim," John Keogan, Grahamsville, N. Y.; "Christian Union," Sullivan C. Kimball, Contocookville, N. H.; "The Methodist Minister," Edmund Lewis, Woodstock, N. Y.; "Christian Zeal," George C. Morehouse, Shelburne, Vt.; "The Anger of Jesus," Samuel J. Robinson, New York city; "Regeneration," Leroy S. Stowe, Redding, Ct.; "The Mission of the Republic," James O. Thompson, Portland Me.; "Sacrifice of Self," William H. Washburne, Rensselærville, N. Y.; and "The Philosophy of Faith," by Lorenzo D. Watson, Little Orleans, Md. At the conclusion of the orations the diplomas were presented by Professor John W. Merrill, D. D., of the Institute. The class hymn, written by Otis Cole, was then sung, after which a benediction by the Rev. Mr. Moore closed the anniversary.

Concord, N. H. June 14th, 1866.

A LIBERAL DONOR.

MR. EDITOR:—I received a few days ago from Boston a letter, of which the enclosed is a copy. It contained the fifty dollars referred to, which has been appropriated as directed. The writer is unknown to me, but is evidently one of the Lord's "hidden ones." Please insert the letter in the *Herald*, that the benevolent donor may know that the money has been received, and that others may be benefited by such an exhibition of true Christian spirit.

S. Y. MUNROE,
Cor. Sec. Church Extension Soc., M. E. Church.
Philadelphia, Pa., June 20th.

"*Boston, June 13th*, 1866.

"REV. DR. MUNROE. Dear Brother:—The enclosed fifty dollars (one fifth of all I can call my own) I have intended to put on interest when the best opportunity presented itself, feeling, as all do, that something must be laid up for time of need. Often, when I have heard or read of the necessities of laborers in the various fields, I have looked at this sum with a wishful eye, and asked myself, 'Can I give part of it?' Each time I have turned away, saying, '*I must not; it must be saved.*' But last Sunday, while listening to your most excellent sermon, these words came to me: 'You can make no better investment of your money than to lend it to the Lord for this cause.' I mentally replied, 'What, the whole of it?' 'Yes, the whole of it,' was the answer. I came home, and have taken the matter into consideration, and a prayerful review of God's dealings with me in the past has fully convinced me that this is my duty. I therefore desire to make you my agent to deposit it in the *Bank of Faith*, to be drawn at your pleasure, to assist you in your noble work of Church Extension.

"May success and long life be granted to you, is the prayer of one whose *whole trust is in the Lord.*"

THE PROPOSED MEMORIAL CHURCH AT WILBRAHAM.

MR. EDITOR:—Having received several letters of late from persons interested in the new church enterprise at Wilbraham, some of whom have expressed fears lest the edifice should not be as large as the necessities of the case require, I take this method of saying to the friends abroad that the Building Committee are disposed to devise liberal things.

The edifice will be constructed of the brown sandstone so abundant in this vicinity, will be of Gothic architecture, one story, with chapel attached to the end opposite the pulpit, and on the same floor. The whole style of the building will be modeled somewhat after the Tremont Street Church of your city.

The audience room will be 60 feet by about 80 in the clear, which is equal in capacity to our church at Cambridgeport. This, with the chapel opening into the audience room by sliding doors, will, it is thought, meet all the demands of both the Academy and the citizens.

The work will be commenced immediately, and prosecuted as rapidly as the state of the funds will allow. Yours respectfully, EDWARD COOKE.

Wilbraham, June 18th.

THE NATIONAL ORPHAN HOMESTEAD.

Dr. Wm. M. Cornell, of Philadelphia, formerly of this city, has been appointed General Agent of the National Orphan Homestead, to be located at Gettysburg, Pa. He is now at the Adams House in this city, to collect funds for the institution, and is authorized to forward to Philadelphia orphans of any sailors or soldiers, whose friends wish it. They will remain there till the buildings are ready to accommodate them at Gettysburg. Few causes will commend themselves more warmly than caring for those made orphans by the war.

Dr. C. will visit Sabbath Schools, to induce them to take shares of $25 each, and will receive and acknowledge any funds that may be sent to him by individuals or from Sabbath Schools. Also, the *photographs* of the children of "the Battle-Field" will be sent to as many of the Sabbath Schools of the land as may request them. C.

WORCESTER DISTRICT.

APPORTIONMENTS FOR BENEVOLENT OBJECTS.

At the regular meeting of the District Stewards, the undersigned were appointed a Committee to apportion to the societies the amounts to be raised for the Biblical Institute, the New England Education Society, and the Preachers' Aid Society, and publish the same in the *Zion's Herald*. The Committee have attended to their duty, and present the following report:

Stations.	*Pr. Aid.*	*Bib. Inst.*	*N. E. E.*
Worcester, Park St.,	$80	$16	$18
" Laurel St.,	45	10	10
" Webster Sq.,	20	4	6
Shrewsbury,	20	5	5
New England Village,	7	2	1
Millbury,	24	5	5
Whitinsville,	18	4	8
Cherry Valley,	20	5	4
Oxford,	25	7	5
Webster,	35	10	8
Dudley,	20	5	4
Southbridge,	33	8	8
Charlton,	13	4	3
Spencer,	25	5	6
Brookfield,	15	4	2
East Brookfield,	10	2	3
West Brookfield,	15	3	5
North Brookfield,	10	3	3
Warren,	23	5	6
Monson,	38	8	10
Wales,	12	2	2
Ware,	18	4	5
Barrre,	40	8	10
Hubbardston,	23	6	6
Templeton,	23	5	5
Winchendon,	30	7	7
Ashburnham,	30	7	7
Fitchburg,	40	10	10
Leominster,	32	7	7
Lunenburg,	13	4	3
Townsend,	13	3	3
Clinton,	15	4	4
Princeton,	12	3	3
Oakdale,	23	6	7
Athol,	30	7	7
	$850	$200	$200

ASHER JOSLIN, } Committee.
AMASA DAVIS, }

Webster, June 12.

DEDICATION AT PROVINCETOWN.

The new Centenary M. E. Church in Provincetown, Mass., was dedicated to the worship of God, June 14th. The dedicatory sermon was preached by Rev. Jesse T. Peck, D.D., late of California. The Doctor's sermon was eminently worthy of the occasion, and was listened to by a large and appreciative audience. The sermon in the evening was preached by Rev. William McDonald, of Grace Church, Boston. Bro. M.'s sermon was full of earnest, soul-stirring, practical thoughts. The services of these excellent brethren will not soon be forgotten; their influence upon the church and community was great and good, and we trust will be abiding.

The church is one of the most beautiful, neat and attractive to be found in this part of the State. The workmanship performed by D. S. Robinson, Esq., of New Bedford, as master builder, is an honor to his fidelity and skill. Mr. Robinson during his stay in our midst has won for himself the affections of the church, and the respect of the community. Too much cannot be said by way of commendation of the noble-hearted men who projected and brought this much needed and beautiful edifice into existence, and on this glorious epoch of American Methodism so generously presented it to God and the church, as a Centenary offering.

Long may they and all of this excellent society live to worship within its sacred walls, until, by the presence and power of Him to whom it is dedicated, they are made meet for, and then transplanted to that temple not made with hands, shall ever be the prayer of their present pastor,

G. W. BRIDGE.

Provincetown, June 15.

RESOLUTIONS ON THE DEATH OF BRO. AMES.

The following resolutions were prepared by the Committee, and adopted by a rising vote, June 18th:

The Preachers' Meeting for Boston and vicinity having learned with deep grief the death of Rev. J. W. H. Ames,

Resolved, 1. That in this dispensation of Divine Providence we recognize a sad and sudden blow upon his family, the Mt. Bellingham, Chelsea, M. E. Church, of which he was pastor, and the New England Conference, in removing so early in life and labors one of such extraordinary gifts, such Christian virtues and promise.

2. That we submissively bow to this dispensation with the humble prayer that it may be sanctified to our present and eternal good.

3. That we extend to the companion of the deceased, his mother and sister, our deepest sympathy and condolence, with may sustain them in their sorrow.

4. That a copy of these resolutions be sent to the friends of the deceased, and to *Zion's Herald* for publication.

L. CROWELL,
C. K. TRUE,
G. WHITAKER.

Zion's Herald.

BOSTON, WEDNESDAY, JUNE 27, 1866.

Terms of the Herald, $2.50 per year, in advance.

THE SOCIAL INTERESTS OF THE CHURCH.

We invite a careful reading of Bishop Simpson's address, printed on our first page this week, especially of what he says in regard to the social interests of the church. This subject is worthy of special consideration by preachers and all the people during this Centenary year. It is almost if not quite the universal conviction that the whole church has suffered by a falling off from its first love—a declension in religious social life and activity. In ancient times "a book of remembrance" was kept, and God highly approved of the course of those "who spake often one to another." This does not mean that they went to prayer and class meetings, bore the cross and gave in their testimony, for they had no such meetings in those days—but that they called at each others' houses, and spoke often one to another. In other words, they were *religiously social*, just as God wants *his* people to be in all ages, and in all places.

There was no aristocracy among them; none felt above his fellows, none neglected to speak to the others, and to show a brotherly feeling. The rich and the poor, the strong and the weak, the learned and the unlearned, the cultured and the unrefined, stood upon a common Christian level, and were all one in Christ Jesus. That was right and becoming; it pleased God and will always please him. That was truly Christian, and anything short of it is not wholly Christian, and never will be. The defect will be just as great as it falls below that old Bible standard. Of those noble, social men and women, showing by their life and works that they "feared God and thought upon his name," God said, "They shall be mine in the day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." It is not merely that the church will not prosper spiritually without the proper development and constant exercise of this religious social life, but we cannot fully please God without it. That is the point, brethren, from which to draw your motive for this work. God requires it of his people, and they should do it as unto the Lord.

In this Centenary year this old Bible spirit of Methodism should be revived. Thank God, Methodism started with that spirit in this country, and if the historian could fully understand this feature of its history, he would truthfully record that so long as that spirit remained in lively exercise, as a people we prospered; God was with us, and nothing could withstand his power which wrought with us and through us. Let us in this Centenary year pray earnestly for that baptism of the Holy Ghost which brings with it the old social power and the ancient fire of divine love. Love is the mightiest principle in the universe. We can clothe ourselves with nothing like unto it. When we are right spiritually the love of God will come into the soul on one side, and go out in brotherly love on the other side. As the poet sings:

> "The heart with love to God inspired
> With love to man will glow."

To the church we deem such a revival of the first importance, more essential to her success in the next century than all her anticipated Centennial donations. We ask the reader to ponder well this subject and pray over it, asking God to help him to the right ideas and the right purposes to ripen into appropriate methods and successful doings. We have more to say on this subject hereafter.

THE METHODIST PRESS ON THE CONVENTION.

The Christian Advocate, after giving a report, on several points quite incorrect, of the proceedings of the New England Methodist Convention, maintains a respectful silence.

The Northwestern of June 20th, has the following from Dr. Eddy, who was present:

The Boston Convention, reported elsewhere in detail, was throughout, a triumphant success. We reserve some definite suggestions and friendly criticism for the future. The report of the Committee on Statistics, read by Rev. Mr. Dorchester, was one of the ablest papers ever submitted to an ecclesiastical organization. It effectually exploded the statement that Methodism had experienced any real or relative decline in New England or in Boston. It had advanced in numbers, had out-grown the ratio of population, and relatively out-grown either the Congregationalists or Baptists! The figures were convincing, and afford a sufficient answer to not a little pulpit and printed clap-trap.

The Methodist of June 16th, from the pen of Dr. Crooks, who was present, has the following:

The largest American Methodist Convention ever held, assembled in Boston on Tuesday, June 5th, and after three days of harmonious deliberation, adjourned late on the night of Thursday the 7th. It was strictly a delegate convention of New England Methodists, a few visiting ministers and laymen only from other than the New England Conferences being present.

The details of the Convention were evidently prepared with the greatest caution. The fear that it might not be a success, or might possibly leave behind it an unpleasant impression, had led the managers to omit from the list of topics to be discussed every one which would be likely to call out strongly-marked differences of opinion. For this reason so vital a question as lay representation was, by common consent, passed over. And yet this vast assemblage was lay representation practically exhibited. Ministers and laymen met *together* to discuss the interests of Methodism. Laymen read essays and made speeches, and, as far as we observed, ministerial dignity, by their so doing, was not impaired, nor were church proprieties shocked. They spoke intelligently and forcibly, and showed that they both understood and were interested in the topics presented to the Convention for consideration. It was a common remark that the Convention would do more for lay representation than many hundred resolutions; and so we think it will.

The avoidance of all angularities of thought and of all sharp edges of controversy had one fine effect—it left freer scope for the expression of religious and social feeling. The old hymns, which have given to Methodism so much of its power for a century past, were sung with enthusiasm. And when, as if by a happy poetic instinct, the members of the Convention gathered around the venerable Elm on Boston Common where Jesse Lee preached his first sermon to the people of the city, and united in singing,

> "All hail the power of Jesus' name,"

the effect was exhilarating beyond description. "We are going to show," said some one to us, "that New England Methodism has heart as well as head;" and New England Methodism *did* express the long pent-up joy of its heart as though it exulted in the opportunity, and was resolved fully to use it. We only wish that New England Methodism would speak out thus a little oftener than once in a hundred years.

While the exhibitions of intellectual power in the Convention were, as a whole, not very striking, and this mainly from the want of that kind of debate which goes to the core of a subject, there were, nevertheless, some very able papers read. Never have we seen such an effect produced by dry statistics as followed the reading of the report on the growth and present condition of New England Methodism, by Rev. Daniel Dorchester. As the essayest, with faultless clearness, developed result after result, the Convention became tremulous with excitement, and broke out at the close of the report in song and praise. These children of the Pilgrims had been, up to that moment, in doubt whether Methodism in New England of late years had been declining, or was barely holding its own. The demonstration that from 1850 to 1865 it had advanced in a more rapid ratio than the total population of New England, was a surprise. Tried by every test, the growth of Methodism, whether in the single States or in Boston and its vicinity, showed the same cheering results. "We have had a hard struggle," said the members of the Convention to one another, "to obtain a firm foothold in New England, but God has been with us; and, at the end of a hundred years, we can rejoice with abundant thanksgiving."

And they did rejoice. Every heart was full. And when, at the close of the third day, they assembled in the vast Music Hall and sang to the accompaniment of the great organ, it was difficult to tell whether the peals of sound from the famous instrument or the voices of the children of Methodism

The *Western Christian Advocate*, of last week, has the following:

NEW ENGLAND CONVENTION.—The doings of this body are now before our readers. In point of numbers, influence, talent and piety, we have rarely had a more important ecclesiastial assemblage. The subjects considered were of the greatest moment, and much labor was evidently expended in the preparation of the various papers read. A volume of the proceedings, containing these documents, would be most valuable to the church. A genuine ring of good old-fashioned Methodism pervaded the meeting, and finds expression in the resolutions. Whatever of doubt may have existed in any mind as to whether it is safe to trust our laymen with our church interests, must have been removed by this Convention. The itinerancy would be safe in their hands as in ours; all our peculiarities equally so. The Church South might have been greatly blessed by the conservatism of her laymen in her late General Conference. Their presence might perhaps have insured at least a remnant of Methodism for that church, in which so few of our peculiarities were preserved from eradication. History, as some affirm, has showm that there are perils in irresponsible conventions of this nature, perils it may be that our circumstances warrant us in having, that we may for the time reap advantages such as have come from this one. At all events, we can thus far see only good results from this one, and do not wonder that a desire for similar assemblages in every State so spontaneously arose in the minds of the delegates. The church, after a calm consideration of the proposition, will determine for herself and act accordingly. It is pleasing to note that the body was a unit on civil affairs. Not less pleasing was its evidently profound interest for the lambs of the flock, Christ's precious legacy to his own, in our Centenary, indeed, in most of our great denominational interests. God's smile is evidently upon us in this great Centenary year. Every thing tends to our unity and strength. Methodism is to start upon her Second Centenary like a giant refreshed with new wine. Let us be humble and thankful.

DR. EDDY IN MAINE.

The very genial and versatile editor of the *Northwestern Christian Advocate* came to the "Convention" over the Grand Trunk Railroad, and through the State of Maine. For the benefit of our readers in the Pine Tree State we subjoin the following extract, cut from the *Northwestern* of June 13th:

From Island Pond to Portland, the scenery is grand—sublimely grand. You sweep along at the base, or between mountain ranges—they curve and tower in all directions and all conceivable forms, until at Gorham you catch sight of the grand summit of the White Mountains, covered with snow, glittering in the sunlight. We do not wonder that so many make this their summer resort.

Years ago we visited Portland, and bore away the impression that it was the prettiest American city. Its elms make long Gothic arcades, with "open-timbered roof" with spandrels and corbels of Nature's carving and placing; and then that Casco Bay, gemmed with its peerless isles, and the grand ocean view from Cape Elizabeth has few equals. We designed to stop a day, unknown to all, but failed to escape the keen eye of pastor Allen; and so there came for us that princely-hearted man, Bro. Wm. Deering, a wholesale merchant, who gave a day to our pleasure. Cape Island city and cemetery were seen, and then baggage and all transferred to his delightful home. God bless him and his!

Sunday was spent with the Chestnut Street Church, the best Methodist Church edifice in Maine, and ranking with our best anywhere. In the afternoon the Juvenile Missionary Society held its first meeting. It was spirited and enthusiastic. It pledges its credit for $1,000 this year. What say our Western schools to that? Bro. Allen is successfully commencing his third year, and, abundant in labors, it promises to be his best.

The laymen of Maine complain, as they did years ago, that their State lying upon the extreme east, their ministry is drained by all, while they can draw upon none. This is so; and could we have the ear of those brethren, we would say to them, If you would change that, you must, you ought, to put up ministerial support. We were surprised at the figures given us as the estimate salaries at Portland, Bangor, Saco, etc. It shows the need of progress. If Chestnut Street will lead in an advance of $500 additional, the very *least* it should do, and add to that the neatly furnished, though rented, parsonage, the example will be followed, and if they do not stop that drain, they may begin to *draw*. Will *Zion's Herald* echo this friendly suggestion?

Aye, aye, sir; *we echo all this, and* MORE.

STILL CROWDED.—We are receiving weekly much more than we can print. As we cannot publish all, a selection has to be made, and that is the reason why some articles do not appear. They are supplanted by those which we judge, all things considered, are better for the interest and variety of the *Herald*. We may err in judgment, and so may our contributors. For such errors mutual forgiveness is the best remedy. We cheerfully exercise that grace every week, and hope others will do the same. Some articles are only waiting their time, which seems to be long in coming. We are quite sure our readers will wait as patiently as the authors do. Patience is a sweet and pleasant grace to contemplate in others, if not to cultivate in ourselves. We have taken to cultivating it extensively of late. Our language is let us sing,

"Come on my partners in distress," etc.

LASELL FEMALE SEMINARY.—We attended the anniversary of this institution at Auburndale on Wednesday last, and were much pleased with all we heard and saw. Seven young ladies read interesting essays. The valedictory was of superior merit. Four received their diplomas as graduates. The institution can accommodate fifty boarders and about twenty-five additional day scholars. Professor C. W. Cushing, with his able corps of teachers, is managing the school with great acceptability and success. A vacation of three months is to be followed by the term in the fall, and those who would enter the school must apply early.

RECEPTION OF MINISTERS FROM THE WESLEYAN METHODIST CHURCH.—"We learn," says the *Christian Advocate*, "that the bishops, at their late meeting in Buffalo, after considering the question, concurred in opinion that the omission of any provision in the Discipline for the reception of ministers from the Wesleyan Methodist Church was the result of oversight, and not of design; and that, as presiding officers at the Annual Conferences, they would not interpose any objection should those bodies vote to receive Wesleyan ministers in the same manner in which the ministers of other Methodist churches named in the Discipline are received."

STRAWBERRY FESTIVAL.—There will be a strawberry festival at Grace Church, Temple Street, on Wednesday and Thursday of this week, afternoon and evening. The proceeds of the festival are to be applied towards furnishing the parsonage for said church. All interested please favor.

Books and Periodicals Received.

The United States Service Magazine, for June; containing, beside a number of able articles on various military and naval topics, an excellent likeness of General Meade. New York: C. B. Richardson; Boston: A. Williams & Co.

The Lady's Friend, for July. Philadelphia: Deacon & Peterson; Boston: A. Williams & Co.

Our Young Folks, for July; Boston: Ticknor & Fields.

The Annual Report of the City Library Association of the city of Springfield. Number of volumes in library, 21,690; circulation during the past year, 89,850.

The R. I. Schoolmaster, for June.

Advocate of Peace, for May and June.

LETTER FROM CHARLESTON, S. C.

This is a marked day in the war calendar of South Carolina. It is the anniversary of the battle of Secessionville. As I write, the bells are tolling, and the mournful procession is moving in solid and extended column towards Magnolia Cemetery. The occasion is one of intense interest. Business is suspended, and the stores closed. Extra trains are being run every half hour on the South Carolina and Northeastern Railroads; and private carriages, public hacks and omnibus lines are put in requisition.

The ceremonies will commence at 5 o'clock, P. M., in the open air at the Cemetery. The whole affair is under the control of the "Ladies' Memorial Association," by whose fair hands the graves of the "Confederate dead" will be decorated with flowers. The opening prayer will be made by Rev. John Bachman, D.D., of the English Lutheran Church. A patriotic Ode composed for the occasion by Mrs. S. C. Ball, will be sung by the choir, led by that distinguished performer, Prof. T. P. O. Neale, the popular organist of Grace Church. An address will then be delivered by Rev. J. L. Girardeau, pastor of Glebe Street Presbyterian Church, which will be followed by an Ode written for the occasion by Henry Timrod, associate editor of the *South Carolinian*, and the Poet Laureate of the late so called Southern Confedeacy, and sung by the choir. The concluding address will be delivered by Rev. W. S. Bowman, pastor of the Morris Street Lutheran Church. Prayer by Rev. C. P. Gadsden, pastor of St. Luke's Episcopal Church; and the Benediction by Rev. E. T. Winkler, D.D., pastor of the First Baptist Church. The immediate exercises will be concluded by singing an Ode composed for the occasion by Rev. E. T. Winkler, D.D., during which the graves will be decorated.

The *Daily News*, which is edited by a Yankee, and is said to be the property of Fernando Wood, made its appearance this morning in a full suit of mourning, in honor of the fallen heroes of Secessionville. The *Courier* is not so radical, and taking prudence for the better part of valor, economically bottled its tears for future emergencies that may, or may not happen "in the course of human events." In fact the *News* and *Courier* are not given to crying at the same funeral. Of late, the paths of these two bellicose sheets seem to be rather diverging. They even abuse the Yankees, the negroes and the Freedman's Bureau on a different key-note, and with varying virus and shades of intensity. The following extract from a column leader in the *News* of this morning may not prove devoid of interest to your readers. It is a noble tribute to the fallen heroes of the "lost cause."

"The battle of Secessionville is, perhaps, that event of her 'heroic period' which this unhappy city has most reason to remember, whether for sorrow or for pride. On the 16th of June, four years ago, in the gray of early morning, an overwhelming force surprised the partially constructed and poorly equipped Battery which constituted the eastern point of our extended line on James Island; but the morning sun saw it seeking, in utter discomfiture and headlong route, the shelter of its fleet. The numerically weak garrison, taken at disadvantage by the suddenness of the attack, badly protected by ill constructed works, and fatigued by the labors of the previous night, succeeded in reaching their trenches just as the enemy were upon them, and thus postponed for three years, at least, that day of wrath which was in store for Charleston. The victory was complete, nor was it wanting in any circumstance that could add to the honor of those who won it. Nowhere did the enemy effect a lodgment, and the terrible slaughter inflicted upon them led to the entire abandonment of the attack at that time upon the lines of Charleston. Their force was overwhelmingly superior—it was thoroughly equipped—commanded by able Generals, and with them was the choice of the time and point of attack; the garrison was weak—was taken unawares—after severe fatigue, nor did they enjoy that advantage which the party on the defense desires from confidence in the work it holds. And as the capture of Secessionville must have led to the immediate fall of Charleston, and have hastened the terrible consummation which was then delayed, but not averted, the victory of Secessionville was, in a military point of view, of an importance greatly disproportioned to the numbers of the brave band that won it.

"This anniversary of that memorable 16th of June will renew a bitter grief in many a household of this city; and will revive the regrets and the longings that are slumbering in the hearts of us all. To-day the hands of true woman will lay wreaths of mingled laurel and cypress upon the graves of the gallant King [son-in-law of the late James L. Pettigru], of the brave and gentle Edwards and Greer, and of the other heroes who died as the soldier longs to die, in that glorious moment of victory. We who have survived will stand by with bowed heads and sorrowing hearts, and pay our sincere, though unspoken tribute of respect and gratitude to those who have made the sacrifice of their lives in a cause common to them and us."

Charleston, June 16th. NIMROD, JUNIOR.

HAMILTON CAMP MEETING.

The camp meeting at Hamilton is appointed to begin Monday, Aug. 20th, and continue through the week. We learn that since the last meeting the grounds have been thoroughly put in order, the old wells have been sunk deep, and new ones dug, securing an ample supply of pure water. Workmen are now engaged in making various improvements, especially in putting up neat and convenient frame buildings, to take the place of the usual boarding tents. This will insure a comfortable place in which to take meals in stormy weather, and give a more homelike air to the whole arrangement. Quite a number of new tents will be erected upon the ground this year, and the Committee, who have the matter in charge, are expecting and are making preparations to entertain a larger number of people than at any previous meeting. *M*

FRATERNIZATION WITH SOUTHERN METHODISM.

MR. EDITOR:—I cannot bring my mind to enter into a prolonged controversy with my friend Dr. Whedon. I do not question his thorough anti-slaveryism, his purity, his sincerity, or his loyalty to truth; but I cannot unite with him in offering to fraternize with the Church South, so long as it stands before the world a guilty and impenitent church glorying in those things whereof it ought to be ashamed. Should it ever manifest inclination to admit that it has erred, I will gladly follow my friend in his endeavors to win them back to brotherhood. A few words, therefore, on his reply to me will suffice.

If I understand Dr. Whedon, his "overture" to the Church South was not an act of Christian fellowship, nor was it designed to be an endorsement of its Christian character or standing. That being so, there is no ground for controversy between him and me, except in this point—I could not join in such an "overture" without feeling that I was thereby saying to them, "I recognize in you the image of our common Master. We be brethren. Let us pray together." Dr. Whedon, it seems, could make the overture without attaching to it so high a meaning. I concede his right to interpret his own act. As he interprets it, I feel confident the overture will do no harm to Christian purity. Should it contribute ever so little to the repentance of that blood-stained church, I shall rejoice both over the overture and the repentance as heartily as my beloved brother. DANIEL WISE.

RELIGIOUS AND CHURCH INTELLIGENCE.

CLINTON CIRCUIT, ME.—Rev. H. P. Blood writes, under date of May 14th: "My two years of toil on the Clinton Circuit have been the best years of my itinerant life, both to me and the field that I have been cultivating. Many have experienced the blessing of 'perfect love,' and have become rooted and grounded in it, and are now workers together with God in love for souls—precious deathless souls. Many sinners have been converted, among whom are several aged persons, and a goodly number of the lovely youths of the Sunday School. Backsliders have been reclaimed and planted in the courts of the Lord's house. During the past year I have baptized twenty-seven. We are building a meeting-house of fair dimensions, (35 by 50), at Hunter's Mills, Clinton, which will be finished and dedicated to the service of God on the first of next August. We have met the several benevolent claims of the church, and the preacher's support, with cheerfulness; we have also reduced the debt on our parsonage. Should the Lord continue to bestow his grace upon us, we shall soon have all the temporal things required to make the situation of the church and pastor pleasant and happy, *and all free of debt.*"

IMPORTANT LEGAL DECISION.—Rev. S. Hunt, presiding elder of the Lockport District, Genesee Conference, contributes the following to the *Buffalo Advocate*: "The General Term of the Supreme Court has just rendered a decision in favor of the M. E. Church which must prove of vast importance in other cases than the one in litigation. A majority of the Board of Trustees of a M. E. Church at County Line seceded, and claimed the church building. But one trustee remained faithful to the M. E. Church, and he commenced action in 1860 to determine the question of ownership. The court declares the title to be in the corporation representing the M. E. Church. It farther decides that action can be maintained for trespass against intruding parties. Judge Grover announced the opinion of the court, the other three judges coinciding. N. A. Graves, Esq., of Albion, acted as attorney for the church, and every point he made was sustained."—*Christian Advocate.*

PERSONAL.

Rev. A. L. Long, our missionary to Bulgaria, and his family, arrived in this city on Thursday morning June 21st, via the steamer China. As we have announced before, he comes by permission to aid the American Bible Society in electrotyping plates for publishing the Scriptures in the old Sclavic and Bulgarian languages. He speaks hopefully of the prospects of the Bulgarian Mission. They were never brighter he says than now. He expects to return to the mission after the work for which he has left it shall have been accomplished. He is in fine spirits, and looks the perfect picture of health and physical vigor.

In consequence of the illness of Bishop Morris, Bishop Ames will preside at the session of the Erie Conference to be held July 11.

Bishop Simpson is to deliver the Anniversary Address at the Wyoming Seminary on Friday, the 29th instant.

Rev. Dr. Eddy, of the *Northwestern Christian Advocate*, is to preach the Baccalaureate Sermon at the Indiana Asbury University, on Sunday, the 24th instant, and to deliver the address before the literary societies on the following evening.

Rev. Dr. R. S. Foster, of N. Y., city, is to deliver the Centenary discourse at the anniversary exercises of Genesee College, and Genesee Wesleyan Seminary, at Lima, N. Y., on Wednesday, the 27th instant.

Rev. Dr. E. G. Andrews is to deliver the annual address before the literary societies of the Oneida Conference Seminary at Cazenovia, N. Y., at the approaching commencement exercises.

Rev. E. House, of the *Western*, is to deliver the annual address at the Indiana Asbury University on Sunday, July 22.

DEATH OF LEWIS CASS.

The oldest American statesman and Democratic leader is gone. Gen. Lewis Cass died at Detroit, Michigan, June 17th, at the extreme old age of nearly eighty-four years.

He was born in Exeter, New Hampshire, on the 9th of October, 1782. His father was a revolutionary soldier, and one of the heroes of Lexington. Lewis when ten years old, entered the academy at his native place, and there successfully pursued his studies for seven years, when his father, Capt. Jonathan Cass, removed his family to Wilmington, Del., where he was performing military duty. Here young Lewis was employed as a teacher. The following year in October, 1800, Capt. Cass resigned his commission and settled at Marietta, Ohio. Lewis accompanied him and commenced the study of law. He was admitted to the bar in 1802, at the age of twenty years. Four years later he married Elizabeth Spencer, and in the same year took his seat in the Legislature of Ohio. At this time President Jefferson was much alarmed at the military expedition being fitted out by Burr for the suspected purpose of wresting the Valley of the Mississippi from the United States. Mr. Cass drafted and secured the passage of a bill through the Legislature authorizing the seizure of Burr's boats and provisions. For this service he was appointed U. S. Marshal for Ohio. He continued the practice of law and gained distinction as a successful advocate. In April, 1812, he was appointed colonel of the 3d Ohio Regiment. He was in Gen. Hull's command at the time of the surrender at Detroit, and shared the indignation of the soldiers at the inglorious action of their commanding general. Col. Cass was absent at the time of the surrender. He was exchanged in 1813, and was promoted to the rank of brigadier general. He joined Harrison's army in July, and shared in the victory of the Thames. He was then appointed Governor of Michigan, and occupied that position seventeen years. He also acted as superintendent of Indian affairs. During this time he made nineteen treaties with the Indians, and managed to gain their friendship, notwithstanding they received scarcely anything for their lands.

President Jackson called Gen. Cass to the office of Secretary of War in 1831. Under the direction of the President Mr. Cass performed his duties well, during the South Carolina nullification troubles of 1832-3.

In 1836 Gen. Cass was appointed Minister to France. There he led the way in opposing the Quintuple Treaty for the suppression of the slave trade. France supported him, and for similar reasons, viz: ill-feeling at having been previously snubbed and contemptuously treated by Englishmen.

He returned to the United States in 1842 for the purpose of working to secure to himself the Presidency in 1844. There was a prospect that he would be nominated, when the Van Buren men finding their candidate could not succeed, dropped their chief and successfully brought forward Polk, a more pro-slavery man than Van Buren or Gen. Cass. The General was then elected to the U. S. Senate from Michigan, and took his seat in 1845. He here shaped his course to procure his nomination to the Presidency in 1848. At this time the acquisition of territory from Mexico brought up the question of slavery. Mr. Cass at first approved Mr. Wilmot's proviso excluding slavery from all the newly acquired territory. But he found that the Democratic party was opposed to it, and so he changed his ground, proposing to let the people of the territories settle the question for themselves. As Mr.

Cass foresaw, the Democratic National Convention of 1848 was opposed to the Proviso; they nominated him for President, but Gen. Taylor was elected. Mr. Cass was before the Democratic Nominating Convention again in 1852, but Mr. Douglas secured the nomination of Gen. Pierce. Gen. Cass still served in the U. S. Senate, and supported the infamous scheme for the repeal of the Missouri Compromise. Notwithstanding this subserviency to slavery, the Democratic Convention of 1856 gave him only a few scattering votes, and in 1857 the Legislature of Michigan turned him out of the U. S. Senate. Mr. Buchanan then appointed him Secretary of State. In this capacity he obtained from Great Britain the assent to the doctrine, denying the right of search on the seas in time of peace—the doctrine he maintained in opposition to the Quintuple Treaty. Unfortunately he at first upheld Buchanan's cowardly and ruinous course toward the rebels, but at length his patriotism triumphed, and he left the cabinet.

The deceased statesman was characterized by robust strength, physical and intellectual. He never used tobacco, nor tasted intoxicating drinks as a beverage. He went down to the grave with system unimpaired and soul undimmed by licentiousness in every form. To all appearances his health was sound until two years ago.

It is estimated that at the time of his death Gen. Cass was worth considerably over $1,000,000. In 1864 his income was returned at about $33,000. His great wealth was the result of the early purchase of land in Detroit and vicinity. In his dealings with others he was always just and liberal. During his life he never sued a debtor.

WEEKLY SUMMARY.

Domestic.

The wheat crop of Georgia is harvested. It is better than was feared.

The fruit crop of the New England States is most promising.

Cotton had commenced blooming in South Carolina, on the 16th inst.

The admission fees to the interior of Bunker Hill Monument amounted to $5,391 last year.

Elias Howe's sewing machine patent expires this year. He will not renew it. He has made $1,500,000 on it, and thinks that is enough.

A correspondent of the Memphis *Post* says the political feeling and financial prospects of West Tennessee are improving.

The Richmond *Times* says the government has ordered the release of Dick Turner, who was noted for his cruelty to Union prisoners in Libby Prison.

In the course of a recent criminal investigation it was brought to light that there are regular manufactures of Havana cigars in New York.

Shake a small quantity of flour in a glass tube with chloroform, and if there are mineral adulterations they will sink, while the flour will float.

On the 20th inst., the Metropolitan Police made a descent upon 237 rumsellers of New York and Brooklyn, and brought them before the courts.

The annual Harvard regatta took place on the 16th inst. The boat of the Freshmen class was the victor over the boats of the older classes. They rowed three miles in 20 minutes and 24 seconds.

During the week ending June 17th, the Massachusetts State Constabulary prosecuted 112 liquor dealers and notified 31 persons to quit the traffic; 18 persons discontinued the sale of liquors.

A gentleman who has been travelling extensively through West Tennessee, reports that he found many late slaveholders in favor of granting negro suffrage.

A terrible gale visited Lake Erie, on the 17th inst. Several lives were lost. People on shore saw the stranded vessels, the shipwrecked men and women, but were powerless to save.

The Austrian decree that all merchant vessels not having goods contraband of war on board shall be unmolested by her navy, has been received at Washington.

A proposition is now before Congress to admit Nova Scotia, New Brunswick, Canada East and Canada West as States of the Union; and Selkirk, Saskatchewan and Columbus as Territories.

A New Haven company has commenced the manufacture of compressed stone for building purposes. It is made of sand, pulverized quartz and silicate of soda.

The American and Western Union Telegraph Companies are about concluding an agreement to consolidate. The united line will control and operate over 104,000 miles of telegraph wire.

The upper story of Ford's Theatre building will be used for the Army Museum, and the first and second stories for the valuable military records of the war.

The Congressional Commissioners estimate that a fresh water basin covering an area of 70 acres, for the iron-clads, would cost $100.000 at Portland, Me. The water would be supplied from a canal. The basin would be 22 feet above low tide.

Chief Organizer Stephens told the Fenians in Washington, last week, that Roberts, Sweeney, and the whole set called the Fenian Senate, are traitors to Ireland. He says they are intriguing to sell the Irish vote of this country.

A number of deaths by cholera occurred at New York, last week—most of them on board the hospital ships. The general health of the city is pronounced remarkably good; 263 deaths occurred in the week ending June 16th, 100 of which were from contagious diseases.

An ingenious Yankee in New Orleans has discovered that the stalks of the cotton plant may be with profit manufactured into a cloth nearly as soft and pliable as linen, and as strong and durable as cotton. A factory will soon be established to manufacture this cloth.

The Richmond *Whig* was lately "astonished and mortified" to learn that 5,000 Northern men are already working the cotton lands of Alabama. The editor says "it is frightful to think of." In every Southern State "this fatal process of New England colonization is going on." "We must stop it" before New England ideas crush us.

The cotton States produced 5,000,000 bales of cotton, in 1860, from a cultivated area of the size of Massachusetts and Rhode Island combined. This area is only about a sixty-fourth of the cotton land; hence the Southern confidence in the resources of King Cotton.

Certain merchants and naval officers of England have given to Lieutenant Maury a testimonial, consisting of a purse of $15,000, which was probably much more acceptable than would have been a service of plate.

The employees of the revenue offices in Georgia and South Carolina are resigning, being unable to take the test oath. Several Post Offices have been closed, and great inconvenience will be the result until the evil is remedied.

The Board of Trade of Albany, N. Y., has adopted a resolution recommending the abolition of the bushel, and the adoption of the central or hundred pounds as the standard of weight. The Cleveland Board of Trade has also adopted a similar recommendation.

In view of the impending war in Europe, the Navy Department has decided to strengthen the United States naval forces in that quarter. The gunboat Swatara, a very swift vessel, with an armament of ten guns of heavy calibre, and very powerful engines, has been ordered to join the European squadron, and it is expected that several vessels will soon follow her.

The Savannah (Ga.) *Republican* states that the mining interests of Dahlonega Lumpkin Company are being rapidly developed. A number of substantial companies have been formed, and are now importing the most improved machinery. Experts say that the mines of Dahlonega are as rich as those of California, and can be much more economically worked. The machinery used there before and during the war, saved only *three tenths* of the gold, while the improved machinery will save all.

Fort Adams, near Newbort, R. I., one of the largest in the United States, has received an appropriation of $130,000 from Congress, and will soon be put in thorough repair. The southwest bastion is to be rebuilt and strengthened for a battery of two 15-inch and ten 10-inch Rodman guns. In addition to this, thirteen 15-inch guns of the same pattern are to be mounted on the water battery south of the above, and twenty others on the walls of the fort, in place of the 35-pounders now there.

A few weeks since, a family of Marion, Iowa, ate some raw cured ham. They were soon taken with the symptoms of typhus fever. Four died, and three are not expected to live. One member ate none of the ham, and was not sick. An examination proved that the family had been infected with trichina by the pork. Under the microscope they were not unlike some kinds of snakes in appearance. It is estimated that as many as 180,000 were in a cubic inch of muscle.

The remainder of the ham was given to a hog. In a few days the hog refused to eat and soon died with all the symptoms of the *hog cholera*, which has been so prevalent in both the East and the West. From this it is inferred that the hog cholera and the trichina disease are identical. Thousands of hogs all over the West are dying of the hog cholera, and if trichina is the cause, it behooves us to see to it that much care is taken not to eat raw or half-cooked ham, or any portion of the muscle of the hog. No part of the fat portion of the hog has been found infected with the trichina.

Since August 31, 1865, besides meeting all the requisitions from the War and Navy Departments, the Secretary of the Treasury has paid off *eighty-seven millions* of the principal of the public debt. In the same period he has funded into the public stocks of the United States, of a permanent and gold-bearing shape, the further sum of *eighty-seven millions* of the temporary obligations of the government.

On the 22d inst., President Johnson sent a message to Congress, relative to the proposed Constitutional Amendment which they have passed. He says the question of amendment assumes more importance from the fact that neither the late rebel States nor himself were consulted in the matter, neither have the people been consulted. Under the circumstances, he doubts that the measure is in harmony with the sentiments of the people, to say nothing of the constitutionality of the act. Therefore he wished to inform Congress that the Secretary of State sent the proposed amendment to the Governors of the States because it was his duty, and not because the President approves it.

Mrs. Dr. Walker, lately a surgeon in the Union army, was brought before the Court in New York, last week, charged with improper conduct in wearing male attire. Her dress consisted of a kind of closely fitting gored sack, reaching a few inches below the knee. Her lower limbs were clothed with a garment similar to pantaloons, but fuller, and gathered neatly about the ancle. "There is certainly nothing immodest in the costume, which would attract no attention, we fancy, were it not for the fact that it entirely conceals the limbs of the wearer." The Court discharged the lady, and charged the police officer never to arrest her again.

Educational.—On Sunday, the 17th, Rev. Dr. Barrows preached the anniversary sermon before the graduating class of New Hampshire Conference Seminary. Rev. Mr. Mallalieu of Boston delivered the address on Monday.

The Faculty of Maine Wesleyan Seminary have conferred the degree of Bachelor of Arts on seven young ladies who have graduated from that institution.

The Triennial Jubilee of the past and present members of the Westfield Normal School, will be held on July 19th. A. D. Richardson of the New York *Tribune*, and of rebel prison fame, will deliver the address. Gov. Bullock will award the diplomas.

The Committee of Cambridge Alumni have received nineteen subscriptions of $5,000 each, for building the Hall of Memorial. These are all on condition that the number shall be made up to twenty.

A correspondent of the *Chicago Tribune*, writing from the interior of Alabama, gives a description of the starving condition of the poor whites who live at a distance from the government supplies. He saw destitution all along his journey in the country, and in some instances he questioned the people. At one hut he saw five children, and a little way off he saw two women gathering greens. They told him that they had had nothing but greens to eat for some days, and the planters would not give them food. The nearest government supplies were twenty miles away, at Guntersville, and they could not carry supplies so far. They had asked a planter for the loan of a horse, but he said he had something else to do beside wait upon paupers. Their husbands had been impressed and killed in the war. A little further along he met an old lady of 70 years, carrying a peck of meal. She had toted it 18 miles. She had nobody to help her; four sons were killed in the war, two of them left families; the wife of one is dead, and grandmother is taking care of his four children. The meal was sent by the Yankees, "God bless them. The rich people here told us they were all thieves, and villains and murderers, and they coaxed all my sons in the army, saying their families should be supported; but now I find the Yankees are kind men; tney send us plenty to eat, though we had been fighting them these four or five years, while the men who promised to support us would not even give us a scrap of bread even if they knew we were starving. If it had not been for the Yankees, God knows what we should have done—we would all have died." The old lady told of a woman who fell by the way with her load, and died by exhaustion; her child was afterward found dead in her cabin. She said not one man in ten was left in her neighborhood. They had been killed.

Political—Legislative.

Hon. Justin S. Morrill, Member of Congress from Vermont, declines to be a candidate for re-election.

The Ohio Union State Convention met on the 20th inst. The course of Congress was endorsed.

On the 21st inst Gov. Smyth, of New Hampshire, received from Secretary Seward a certified copy of the proposed Constitutional Amendment, which he transmitted to the Legislature.

A Johnson mass meeting was held at Frederick, Md., on the 16th inst. Numbers of returned rebel soldiers were in attendance, and cheers for Jeff. Davis, Mosby, Beauregard, and other noted rebels, were repeatedly given.

The Vermont Republican State Convention met at Montpelier, June 20th. Gov. Dillingham was nominated for re-election. Hon. A. P. Gardner, the present incumbent, was nominated for Lieutenant Governor, and John A. Page, Esq., Treasurer. The Convention declared for universal suffrage. Their resolutions did not mention the President's name.

Hon. James W. Patterson, who has been elected to the United States Senate by the Legislature of N. H., is at present in the House of Representatives. He was born in Henniker, N. H., in 1823. He graduated at Dartmouth in 1848, and has long been a professor in that institution. He is in sympathy with the principles and policy of the present Congress. He takes the place of Hon. Daniel Clark the present incumbent.

The Maine Republican State Convention met at Bangor, on the 22d inst. They nominated Maj. Gen. Joshua L. Chamberlain for Governor. In acknowledgement of his heroic deeds when leading his brigade against the enemy at Petersburg, on the 18th of June, 1864, in which assault he was dangerously wounded, he was made Brigadier General of United States Volunteers on the field by Gen. Grant, the first and only instance of the kind during the war. It was his command that received the formal surrender of Gen. Lee. The Convention holds that men are entitled to equal civil and political rights, without distinction of color or race. President Johnson's name is not mentioned in the resolutions.

Congressional.

Senate.—Tuesday, June 19th, the Army Apropriation bill was taken up. An amendment was adopted making appropriations for the support of the Freedmen's Bureau; also one amendment that the President shall not dismiss officers unless they are convicted by a court martial. The Pacific Railroad bill was passed.

Wednesday, the reading of the Tax bill was continued. The cotton tax was reduced to two cents per pound.

Thursday, the joint resolution giving $1,500 to Mrs. Abbie Green for assisting 109 Union prisoners to escape from Libby prison, was passed unanimously.

Friday, in reading the Tax bill, the National banks were taxed ten per cent. on the amount of their circulation after the 1st of July, 1867.

House, June 18th, a resolution was passed stating that it was alleged peaceful citizens of the United States are held as prisoners in Ireland, by the British Government, and asking the President what he had done to protect such persons. A resolution guarantying a Mexican loan to the amount of $50,000,000 was introduced. Mr. Stevens says that if our boasted Monroe doctrine amounts to anything, we had better make practical use of it. If we wait eighteen months for the French troops to leave, the Mexican Republic will be ground to powder, unless funds are furnished. We should be responsible to nobody but to Maximilian. It would not be an insult to France, for it disclaims all power over the Mexican Government, and proclaims it an independent Empire.

The monarchies of Europe combine to suppress democratic revolutions at any point, lest they should spread and work the final overthrow of absolute government. So ought we to take care that no despotic government should touch our borders, lest the leprosy might spread and pollute the continent. Besides being a monarchy, the Empire is a barbarian government. The decree by which all true men found fighting for their country are to be instantly executed, and which is fully carried into effect, stamps the government as savage, barbarous and outside the pale of civilization. It is worse than the ancient governments of Tripoli, and Tunis, and Algiers. Twenty million dollars could easily be advanced by us on the mortgage of Lower California, Sonora, Sinaloa or Chihuahua, which would make it perfectly safe.

Tuesday, the bill establishing a Board of Education was passed. The department is designed to collect and disseminate statistics and information concerning the best educational modes, etc.

The Army bill was amended and passed.

Friday, Mr. Sumner's bill for the revision and consolidation of the statutes passed.

Foreign.

The U. S. monitor Monadnock reached Acapulco, Mexico, May 30th.

Napoleon has a bust of Richard Cobden, which he ordered for the gallery at Versailles.

A journal has appeared in Paris, in which is inscribed the names of all persons who are what tradesmen call "bad pay."

A very stringent law for the punishment of seditious persons has lately been introduced into Cuba. Spain fears a revolt.

The English papers now laugh at their former fears respecting the exhaustion of their coal mines. They forgot the Welsh mines.

In the British House of Commons, on the 7th inst., a motion of Lord Stanley, aimed against the Reform bill, was defeated by 27 majority.

Prince Alfred took his seat in the House of Lords for the first time, on the 8th inst., as the Duke of Edinburg.

The Italian Chamber of Deputies has almost unanimously adopted the bill to suppress religious bodies, such as monasteries, nunneries, etc.

A merchant in Bremen says a demand for U. S. 5-20s is setting in from the poorer classes of Germans. They consider United States securities the safest investment in view of the threatened war.

A letter from St. Petersburg states that the Czar has shut himself up in the Fortress of Cronsdat, for fear of his life, since the discovery of the serfholders' conspiracy. Russian and American slavery manifest the same spirit.

It is stated that house rents in Austria pay a tax of 40 per cent., so enormous is the taxes. She has a debt of $1,600,000,000. Her bonds sell at from 40 to 60 cents on the dollar. It is said the church property is more than double the national debt.

Lately, before the Queen's Chamberlain, the Sheriff of London came and counted out formally sixty horse-shoe nails. This ancient custom is to be referred to a period when the arithmetical culture requisite in a London Sheriff was that he should be able to count sixty, which was demonstrated to the queen or king as above.

Advices from the Rio Grande state that an Imperial merchandize train started from Matamoras for the interior. It was guarded by about 2,000 men and eight pieces of artillery. On the 16th inst. it was attacked by a force of about 2,500 Liberals. After a fight of one hour they captured the valuable train and 1,200 prisoners.

The Impending War.—The London *Times* of the 9th inst. says the only gleam of hope for peace is found in the temper of the Prussian and other German people, who are hostile to the war. The Austrians are concentrating on the Bohemian frontier, in a position to invade the Prussian Province of Silesia. It is thought to be the purpose of Austria to keep a slice of Prussia if the latter should be whipped in the fight.

The Prince of Prussia has gone to join the army in Silesia. Prussia has arranged the railroad facilities so as to enable her to send to the exposed frontier forty military trains per day, if necessary. The Grand Duke of Baden takes sides with Prussia.

Napoleon has made no promises, but remains free to move as events suggest. He has ordered the railroads to concentrate their rolling stock on the Seine, so that they will be able to take 100,000 men to the Rhine in three days. It is reported that he has asked the Corps Legislatiff for a loan of 500,000.000 francs.

The Italian Government is rapidly completing its preparations for war, and the spirit of the people is such that Italy must fight. Austria at present has contempt for the military power of Italy, but the subjects of Victor Emmanuel are determined to wage a war for Venitia that shall extort respect from the haughty and stubborn Empire. The young noblemen share in the military enthusiasm, and Garibaldi, the popular hero, will have for his guard of honor a squadron composed of princes and dukes.

Pope Pius IX. it is said, thinks the war is a providential interference in his favor, for France will not withdraw its troops from Rome, but keep an army of observation there; by this means the Pontifical States will be guarded from Garibaldi's legions.

It is stated that Napoleon makes no secret of his sympathy with Italy, and openly expresses his admiration for the universal uprising of the people. He expresses the conviction that the national spirit now evoked will bear Italy to final victory, even though she is left to grapple with the enemy alone.

It is reported that Russia has concluded an alliance with Austria, and that when the war breaks out Russian and Turkish troops will occupy the Danubian Principalities and protect Austria in the rear.

BUSINESS LETTERS RECEIVED, to June 23.

Chas W Blake. V A Cooper. J C Hoyt—L J Hall—J B Husted (all right). J H Johnson. Daniel Lewis. L A Meader—J A Morelen. Henry Peterson & Co—J O Peck. Wm J Robinson. H A Spencer—Wm H Starr. Wm Turkington.

METHODIST BOOK DEPOSITORY.

Letters Received from June 16 to June 23.

C C Alley—L Andrews—K Atkinson—E M Anthony—J Austin—A P Aiken—C W Brown—A B Best—C Bigelow—A F Baxter—D P Bragg—S G Brown—F Butterfield—W B Bradbury 2—H P Blood—H S Beal—E L Brown—M Bradley—G W Ballou—A Brewster—J J Burnheimer—S B Bracket—W Burlingham—H Beddy—L A Bosworth—J F Bartlett—N M Bailey—E Bryant 2—B W Bean—W R Burnham—B Cox—C C Corbin—Otis Cole 2—Carlton & Porter—N C Clifford—W H Crawford—E Corey—C E Clark—J Cooper—S F Chase—B A Chase—H Chandler—W J Clifford—James A Dean—R Dearborn—I Downing—S S Dudley—C U Dunning—H C Davis—L H Daggett—Darling & Divoll—T L Dolloff—L A Dunham—J English—B D Farnum—E C Files—G W Files—D S Ferguson—H Fowler—F M Fairchilds—C O Files—W H Foster—T J Griffin Jr—J Gill—J H Gaylord—L W Gibbs—F Gifford—J C Garrigues & Co—O L Gillett—L F Hurd—P Hoyt 2—J L Hanaford—S Holman—C W Hardy 2—M A Hance—James Harriman—Sam'l Hicks—J H Hillman—E W Hutchinson—J Hartford—J Hooper—J W Hall—W O Jones—P Jaques—W W Keays—R H Kimball—J L Kelley—J O Knowles—E B Kimball—E Lewis—T M Lewis—C Loring—W W Lothrop—A B Lovewell—J D Locke—W F Lacount—F Linneken—J Miller—G T Mitchell—J E Metcalf—I H Mason—E N Maynard—K N Meservey—W S McKellar—G A Morse—A R Masterman—M W Newbert—H R Norris—G C Noyes—G W Norris—H W Nye—A Perry—R Patton—A A Perry—Moses Pattee—F H Putnam—N Plumer—W P Perkins—W Randlett—L Richards—J M Shaw—S F Strout—J Shaw—U Spaulding—B J Smith—E Smith—R Sanderson—J Sanborn—D S Steele—C W Snow—W Stout—E M Smith—B F Stinson—W Stone—J H Spalter & Co—C H Smith—A Turner—W H Thurston—D P Thompson—D H Tribou—W Turkington—J S Townsend—D M True—S Whitney—S Wiggin—W Wilmot—J Ward—T Williams—W T Worth—G F Wells—W H Wight—A Yates—H S Young.

J. P. MAGEE, Agent N. E. Depository, 5 Cornhill.

Special Notices.

HERALD CALENDAR.

Preachers' Meeting, at Newburyport, Mass., July 10, 11.
Ministerial Association, at Haverhill, N. H., July 10, 11.
Ministerial Association, at Lawrence, Mass., July 12, 13.
Camp Meeting, at Yarmouthport, Mass., begins Aug. 7.
Camp Meeting, at Hamilton, Mass., begins Aug. 20.
Camp Meeting, at Martha's Vineyard, Mass., begins Aug. 20.
Camp Meeting, at Sterling Junction, begins Aug. 27.
Hedding Camp Meeting, at Epping, N. H., begins Aug. 27.

POST OFFICE ADDRESS.

Rev. N. W. Miller, Garland, Me.
Rev. M. W. Newbert, China, Me.
Rev. Geo. Johnson, Thetford Centre, Vt.
Rev. John Mitchell, New Sharon, Me.

QUARTERLY MEETINGS.

BOSTON DISTRICT—SECOND QUARTER.

July—1, A. M., Meridian Street; P. M., Winthrop; 7, and 8, A. M., Walnut Street; 8, P. M., and evening, Mt. Bellingham; 14 and 15, A. M., Hanover Street; 15, P. M., Grace Church; 15, evening, Revere Street; 16, Dorchester Street; 21, 22, A. M., Centenary Church; P. M., Quincy Point; 23, Church Street; 28, 29 West Medway; 29, evening, Holliston; 30, Saratoga Street.

August—18, 19, A. M., Roxbury; 19, P. M., Jamaica Plain; 26, A. M., Newtonville; P. M., Newton Corner.

September—2, West Medway; 2, evening, Holliston; 5, Dorchester; 6, Neponset; 8 and 9, A. M., Milford; 9, P. M., Mendon; 10, South Walpole; 11, Dedham; 14, Newton, Upper Falls; 15, 16, A. M., Bromfield Street; P. M., and evening, Tremont Street; 19, Natick, 1st Church; 20, Natick, 2d Church; 22, 23, A. M., Saxonville; P. M., Sudbury; 26, Hopkinton; 27, Westboro', 29, 30, A. M., Rock Bottom; P. M., Hudson; evening, Marlboro'. L. R. THAYER, P. E.

CONCORD DISTRICT—SECOND QUARTER.

July—Laconia, 14, 15; Landaff, 15, 16, S. P. Heath; Lisbon, 15, 16, L. Howard; Benton, 15, A. B. Russell; North Groton, 21, 4, P. M.; Rumney, 21, 22, A. M.; Plymouth, 20, 22, P. M.; Chichester, 27, 29, Jas. Adams; Bow, 29, S. Green; Loudon, 28, 29, H. A. Mattison.

August—Alexandria, 4, 5, A. M.; Bristol, 3, 5 P. M.; Manchester, 1st Church, 5, 10, 5 P. M., N. L. Chase; St. Paul's, 5, 10, evening, Wm. H. Thomas; Suncook, 11, 12; Hooksett, 12, 5 P. M.; Fisherville, 12, 13, S. Holman; Wolfboro, 18, 19; Ossipee, 20, 26, A. P. Hatch; Sandwich, 22, 26, A. J. Church; Gilmanton, 25, 26; East Sanbornton, 26, 5 P. M.

September—Concord, 2, 3; Littleton, 2, 26, T. Carter; Sanbornton Bridge, 8, 9; Franklin, 9, 5 P. M.; Whitefield, 16, 27, T. Carter; Warren, 15, 16; East Haverhill, 22, 23, A. M.; North Haverhill, 23, P. M.; Haverhill, 23, 24, evening, Jas. M. Bean; Piermont, 23, 24, 4 P. M., M. T. Cilley; Stratford, 23, D. J. Smith; Stark, 22, 23, A. Adams; Jefferson, 23, 28, H. Kendall; West Columbia, 22, 23, A. L. Kendall; Lancaster, 29, 30; Webster, 30, S. Roy.

Concord, June, 1866. E. ADAMS.

SANDWICH DISTRICT—SECOND QUARTER.

July—Duxbury, 7, 8; Marshfield, P. M., 8; West Duxbury, evening, 8; Pembroke, 9; Chiltonville, 10; Plymouth, 11; South Scituate, 12; Scituate, 13; Hull, 14, 15; North Cohasset, P. M., 15; Hingham, evening, 15; East Weymouth, 19; East Abington, 20; North Bridgewater, 21, 22; East Bridgewater, P. M., 22; Cochesett, evening, 22; North Easton Village, 23; North Easton, 24; Northwest Bridgewater, 25; Stoughton, 26; Middleboro', 27; Barnstable, 28, 29; Osterville, P. M., 29; Marston's Mills, evening, 29.

August—South Yarmouth, 2; Yarmouth Port, 3; West Sandwich, 4, 5; Sandwich, P. M., 5; South Sandwich, evening, 5; Chatham, 18, 19; East Harwich, P. M., 19; Harwich, evening, 19; Orleans, 20; Eastham, 21; Provincetown, Centre, 22; Wesley Chapel, 23; North Truro, 24; Wellfleet, 25, 26; Truro, P. M., 26; South Truro, evening, 26; Nantucket, 29; Monument, 30; Pocasset, 31.

September—Carver, 1, 2; Marion, P. M., 2; East Wareham, evening, 2; West Falmouth, 4; Falmouth, 5; East Falmouth, 6; Edgarton, 7; Chilmark, 8, 9; North Shore, P. M., 9; Holmes Hole, evening, 9. THOMAS ELY.

THE PENOBSCOT VALLEY MINISTERIAL ASSOCIATION will meet at Oldtown, Me., July 9th, 10th and 11th.

Monday Evening, July 9th, Preaching—B. S. Arey; alternate, C. E. Springer.

Tuesday, 10th, A. M., 8 to 9 o'clock—Prayer Meeting; 9 to 10, Reading of Hymns and Scriptures for Criticism; 10 to 12, Essays and Sketches: Importance and Evidences of Entire Sanctification—W. T. Jewell, J. Fletcher; Duty of the Church with Respect to Modern Amusements—A. Prince, W. H. Crawford; Utility of Ministerial Associations, and the Duty of a General Attendance—E. W. Hutchinson, J. King; Sketch: 1st John, 3, 9—B. S. Arey, S. C. Elliot; P. M., 2 o'clock, S. S. Convention; Evening Service to be decided and directed by the Pastor.

Wednesday, 11th, A. M.—Prayer Meeting from 8 to 9 o'clock; 9 to 12—Essays and Sketches: Temptation of Christ—A. C. Godfrey, W. W. Marsh; Best Means of Securing the Attendance of the Congregation in the Sunday School—W. O. Holway, John Locke; Depravity—its Nature and Extent—J. O. Knowles, T. P. Adams; Sketch; Matt. v. 48—Geo. Pratt, B. B. Byrne; P. M., Did the Divine Nature of Christ Suffer on the Cross? If not, in what did the Merit of his Suffering consist? A. Church, M. D. Matthews; Ministerial Delinquencies—E. M. Fowler, S. A. Fuller; Sketch: Rom. vii. 15-17—S. H. Beale, A. Plummer; Could the Presiding Eldership be Abolished without injury to the Works of the M. E. Church—B. F. Tefft, G. Pratt.

Bros. C. Stone, S. F. Chase, S. Wentworth, G. D. Strout, and all others not named above, are to bring the last Sermon written by them, or a written sketch of the last Sermon prepared.

Wednesday Evening, Services directed by the Pastor.

Notice Extraordinary.—If the water permits the passage of the boats up the river, the Association can have a free Excursion on the river as far as Mattawamkeag, and return.

J. O. KNOWLES, Sec'ry of Association.

KENNEBUNKPORT CAMP MEETING.—The Committee of Arrangements for the Kennebunkport Camp Meeting consist of the following persons, viz: A. F. Wormwood, I. Downing, Daniel Pond and Dimond Emmons, are requested to meet at the Camp Ground in Kennebunkport, on Thursday, 5th July next, at 1 o'clock, P. M. GEO. WEBBER.

The Camp Meeting at Kennebunkport will commence Monday, Aug. 20th. GEO. WEBBER.
Kent's Hill, June 20th.

MAINE CONFERENCE MINUTES.—They will be ready this week, and sent to each preacher in charge. The detailed report of Missionary money has been the cause of delay in getting them ready.

EAST MAINE CONFERENCE MINUTES.—They will be ready this week if possible, or by July 5th, at latest.
July 27 1t JAMES P. MAGEE, 5 Cornhill, Boston.

WESLEYAN UNIVERSITY—ANNIVERSARY EXERCISES.—Baccalaureate Sermon, Sunday, July 15, 10½ A. M., bs the President, Rev. Joseph Cummings, D.D.

Address before the Missionary Lyceum, July 15, 7½ P. M., by Rev. D. W. Bartine, D.D.

Anniversary of the Literary Societies, July 16, 7½ P. M.; Orator, Gen. O. S. Ferry, U. S. Senator elect; Poet, Rev. D. H. Ela.

Meeting of the Joint Board of Trustees and Visitors, July 17, 3 P. M.

Quadrennial Celebration of the Eclectic Fraternity, July 17, 7½ P. M.; Orator, Hon. Geo. G. Reynolds; Poet, Rev. Nelson Stutson.

Business Meeting and Anniversary of the Alumni Association, July 18, 10 A. M.

Oration before the "Army and Navy Union of the Wesleyan University," July 18, 3 P. M., by Col. James M. Pomeroy.

Oration before the Alumni, July 18, 7½ P. M., by Pres. E. O. Haven, D.D., LL.D.

Re-union of the Classes of '41, '46, '51, '56, '59 and '63, July 18.

Alumni Festival, Wednesday evening, July 18.

Commencement, Thursday, July 19, 10 A. M.

F. H. NEWHALL, Sec. of Faculty.

THE NEW ENGLAND BRANCH *of the American Ladies' Centenary Association*—Mrs. Bishop Baker, President.

The American Methodist Ladies' Centenary Association, with the hearty approval of the Central Centenary Committee, has assumed a most important portion of the Centenary work, namely, to raise $50,000 for the Theological Seminary to be located in Boston or vicinity; $50,000 for the Garrett Biblical Institute at Evanston, Ill., and as much more as possible for the Centenary Educational Fund.

This Association, whose field of labor embraces all the New England States, has been formed to aid in this noble effort. The payment of one dollar constitutes a member, ten dollars a life member, twenty-five dollars an honorary manager, one hundred dollars a patroness, and one thousand dollars or more a benefactress.

All paying ten dollars or upwards, will be entitled to elegant Centenary Certificates (now in process of preparation.)

Any one securing ten subscribers, including in the list, *at least one of the higher grades*, shall receive by mail, post paid, a copy of Dr. Stevens' *Ladies' Centenary Volume*, just issued by Carlton & Porter, New York.

It is desirable that Auxiliary Associations should be promptly formed in all our societies, and both members and subscriptions secured as rapidly as possible.

Auxiliary Associations should report names and forward subscriptions monthly, to the Corresponding Secretary,

MRS. L. R. THAYER, 41 Saratoga Street,
March 28. East Boston.

Marriages.

In Charlestown, June 20th, by Rev. C. N. Smith, Mr. William A. Mason to Miss Mary R. Bailey, both of Charlestown.

In Charlestown, June 21st, by Rev. Josiah Brackett, of first M. E. Church, Mr. Andrew Broderick to Mary Dunn, both of Charlestown.

In East Cambridge, June 18th, by Rev. C. L. McCurdy, Mr. Peter Nelson to Mrs. Bethania P. Travis.

In Medford, June 21, by Rev. Daniel Wait, Mr. Freeman Cressey, of Medford, to Miss Hattie Allen, of Great Falls, N.H.

In Newburyport, May 24th, by Rev. D. Atkins, Mr. Joseph W. Lunt to Miss Mary A. Collum; also, June 13th, Mr. Benjamin Lettime to Miss Marcia A. Call, all of Newburyport.

In the M. E. Church, Duxbury, Sabbath evening, June 17th, by Rev. Josiah Moore, Rev. S. W. Coggshall to Miss Hannah P. Richardson, daughter of Capt. Geo. P. Richardson, of D.

June 14th, by Rev. Thomas Ely, assisted by Rev. Philip Crandon, Mr. Edward M. Ely, of New Bedford, to Miss Sarah Jane Taber, of Acushnet.

In Warren, June 19th, by Rev. F. T. George, Mr. Charles L. Gifford to Miss Lizzie E. Smith, all of Warren.

In North Bridgewater, June 10, by Rev. A. W. Paige, Mr. Willie F. Hammond to Mrs. Mary Brett, both of N. B.

In North Bridgewater, June 17th, Mr. Albert W. Hayden to Miss Eveline Struager, both of N. B.

In Worcester, June 20th, by Rev. J. H. Mansfield, Charles R. Ayers to Maria M. Tufts, both of Worcester.

In North Andover, June 5th, by Rev. N. Bemis, Mr. George C. Waite, of Somerville, to Miss Martha A. Frye, of North Andover; June 6th, Mr. James B. Fuller to Miss Mary Sullivan, both of North Andover.

In Lowell, June 20th, by Rev. N. Bemis, Mr. John Lawson to Miss E. Jennie Cochran, both of Lowell.

In Fitchburg, June 3d, by Rev. W. H. Hatch, Mr. Samuel E. Lane, of Ashburnham, to Miss Edna L. Pierce, of Livermore, Me.; by the same, June 17th, Mr. William Brooks, of Brattleboro', Vt., to Mrs. Charlotte Cane, of Fitchburg.

In Westfield, June 20th, by Rev. Daniel Richards, Edwin E. Sabin, of Springfield, to Miss Emily C. Loomis, of Westfield.

In Princeton, June 17th, at the Parsonage, by Rev. Philo Gorton, Mr. James L. Willis to Miss Emily R. Powers; also, at the same place, May 22d, Mr. Porter Stone to Miss N. T. Davis, all of Sudbury.

In Kennebunkport, Me., June 20th, by Rev. Charles Nason, of Scituate, Mass., Mr. Charles C. Burnham, of Pawtucket, R. I., to Miss Jane M. Nason, of Kennebunkport.

In the M. E. Church, West Thompson, Conn., June 6th, by Rev. Dr. Camp, Rector of Trinity Church, Brooklyn, Rev. W. N. Ackley, Rector of St. Alban's Church, Danielsonville, Ct., to Miss Nellie A. Ramsdell, daughter of Rev. H. S. Ramsdell, of Providence Conference.

In South Manchester, Conn., May 18th, at the M. E. Church, by Rev. E. B. Bradford, Mr. John H. Baris, of Meriden, to Miss Addie C. Strong, of the former place.

In Portsmouth, N. H., by Rev. F. A. Crafts, Mr. Wm. H. Lord to Miss Addie S. Brooks, both of Eliot, Me.

At the Parsonage in Lisbon, N. H., June 16th, by Rev. L. Howard, Mr. Charles M. Lovejoy, of North Wayne, Me., to Miss E. M. Sanborn, of Littleton, N. H.

In Hampton, N. H., June 17th, by Rev. A. C. Coult, Mr. Joseph W. Mace to Miss Ellen E. Locke, all of this place.

Deaths.

In North Bridgewater, May 27th, Nahum Leach, 57 years; also, June 2d, his mother, Mrs. Hannah Leach, aged 77 years.

In West Springfield, June 18th, Miss Clarissa Sibley, aged 70 years.

In Westfield, June 11th, Col. William Hooker, aged 78 years.

In Plymouth, N. H., June 4th, son of Rev. H. L. Kelsey, aged 18½ months.

Business Notices.

ENGLISH TAPESTRY CARPETS!—Per steamer "Melita," from Liverpool, just landed, 20 bales Crossley's Tapestry Carpets, new and very choice styles; also a few bales Velvets. JOHN H. PRAY, SONS & CO., 192 Washington St. 2t. J27.

ENGLISH FLOOR OIL CLOTHS.—Just landed per the "Mary Raymond," from Liverpool, an invoice of Hare's celebrated Floor Oil Cloths. These goods are heavy, thoroughly seasoned, and very desirable. JOHN H. PRAY, SONS & CO., 192 Washington Street. 2t. June 27.

RAIN OR SHINE, the "Blockade Runner" Umbrella never comes amiss, since, though impervious, it is a perfect guard for a sun-shade. Sold only by SHUTE & SON. 175 Washington Street. 1t. June 27.

A SUCCESSFUL ESTABLISHMENT.—Among the most successful establishments in the country is that of Howe & Stevens' manufactory of *Family Dye Colors*. They employ a large number of persons, and their patrons are to be found in every part of the country. The Dyes are of the best quality, never fade, are sold cheap, are easily used, and give universal satisfaction. 1t. June 27.

"HARD TIMES COFFEE."—This article is manufactured by *Mr. H. B. Newhall, No. 35 South Market Street, Boston*, and by the certificate of Dr. Hayes, the State Assayer, which is printed on each package, is said to contain nothing deleterious or injurious to health. It is not only cheap, but one pound of it will go as far as two pounds of pure Coffee. See advertisement. 1t. June 27.

PERRY DAVIS' VEGETABLE PAIN KILLER. *The Great Family Medicine of the Age.*—There is probably no family medicine so favorably, and so widely known, as *Davis' Pain Killer*. For the past twenty years it has been extensively used by Missionaries in India, China, Turkey, indeed in nearly all the Missionary Stations, not only to counteract the climate influences on the families of Missionaries, but for the care of Cholera and Fevers prevalent in the East. It is used internally for all disease of bowels, and externally for wounds, burns, bruises, etc. Sold everywhere in the United States.
June 27. 2t.

DUTCHER'S LIGHTNING FLY-KILLER makes quick work with Flies, and if commenced early, keeps the house clear all summer. Look out for imitations. Get Dutcher's only.
June 27. 4t.

We advise our readers to try Renne's Pain Killing Magic Oil. "*It works like a charm.*" 3mos. June 13.

"WISDOM IS BETTER THAN RICHES."—And it is the part of wisdom to be prepared for all the exigencies that arise. *Doctor Seth Arnold's Balsam* is the *best* medicine now before the public for the cure of all Bowel Complaints, Dysentery, Diarrhœa and Cholera. It has a large sale in New England, and is very generally used there, to the exclusion of other articles with which it has come into competition. It is safe, and warranted to cure. Such men as RT. REV. BISHOP SOUTHGATE and REV. JAMES PORTER, D.D., of New York, recommend it. 6t. June 13.

ROOT'S PESTACHINE preserves the life of the Hair; changes it from gray to its original color in three weeks; preventing the hair from falling; is the best article for dressing the hair ever found in market; will surely remove dandruff and cure all diseases of the scalp; is delightfully perfumed, cures baldness, and will not stain the skin; is a perfect Restorer and Dressing Combined. No other preparation for the hair contains Pestachio Nut Oil. Sold by all Druggists. G. C. Goodwin & Co., Rust Bros. & Bird, Reed, Cutler & Co., Agents, Boston, Mass. ORRIN SKINNER & CO., Sole Proprietors, Springfield, Mass.

REMOVAL.—DR. MCDOUGALL, *Dentist*, has removed from Hamilton Place to 18 Boylston Street, two doors east of Tremont Street. tf. May 9.

RECIPE FOR MAKING SOAP.—This valuable recipe is published in full in the advertisement of the *Pennsylvania Salt Manufacturing Company* in another column. 6m F. 7.

AN INVALUABLE SPRING MEDICINE. *Dr. J. W. Poland's Humor Doctor.*—This excellent medicinal compound was first prepared by Dr. P. in 1847, and was then employed with great success in expelling humors from the blood; but in 1848, a medical friend, who was quite celebrated as a physician, especially in the treatment of humors, suggested some important improvements, which were adopted, and which have made it (so the people say,) the very best remedy for all kinds of humors known to "the faculty." This preparation is composed wholly of vegetables, among which are Sarsaparilla, Yellow Dock, Burdock, Noble Pine, Mandrake, Senna, and Bloodroot. Suffice it to say, the "Doctor" is used in hundreds of families as a general medicine. Unlike many other popular remedies, it is very grateful to the taste. Large size bottles 75 cents. Prepared at the New England Botanic Depot, Boston. 3m.a18.

DR. BICKNELL'S SYRUP! *The Great Cholera Remedy.*—Also, Dysentery, Diarrhœa, Cholera Morbus, Summer Complaint, Pain or Cramp in the Stomach or Bowels, Sick or Sour Stomach, Painters' Colic, etc., and is warranted to *cure*, or no pay. Is purely vegetable, without a particle of opiate or narcotic. Highly aromatic, very pleasant to the taste, mild, but sure in its effects, warms and strengthens the system, acts like a charm, affording almost instant relief, and a taste of the article will satisfy the most incredulous of these facts. Sold by all Dealers in Medicine. Please send for Circular. Try it.

Prepared only by EDWARD SUTTON, Providence, R. I. DEMAS BARNES & CO., of New York, and GEO. C. GOODWIN & CO., of Boston, General Agents. May 30.

LITCHFIELD'S DIPHTHERIA VANQUISHER. (*Used with Litchfield's External Application.*)—Warranted to cure Diphtheria, and all Throat troubles.

LITCHFIELD'S EXTERNAL APPLICATION, warranted to cure Rheumatic and Sciatic Lameness, and all Lameness, where there is no Fracture.

Price of each of the above, $1.00 per bottle.

G. A. LITCHFIELD & CO., Proprietors, Winchendon, Mass.
GEO. C. GOODWIN & CO., M. S. BURR & CO., Boston;
JOHN F. HENRY & CO., Waterbury, Vt., General Agents.
Sold by Medicine Dealers generally.
May 30. 6mos.

WELL-TRIED REMEDIES.—*Russell's Itch Ointment*, 25 cents. An immediate and certain cure. It is also a sure remedy for scratches on horses.—*Russell's Salt Rheum Ointment*, 50 cents. Is unequaled.—*Russell's Pile Ointment*, $1.00. Cures after all other remedies have failed. These ointments are certain, safe and reliable specifics, as thousands have and are daily certifying. For sale by all Druggists and medicine dealers.

Wholesale Agents, GEO. C. GOODWIN & CO., 38 Hanover Street, Boston, Mass. 6mos Feb. 7.

FRAGRANT SOZODONT FOR THE TEETH.—Read the testimony of a few of the many eminent clergymen and their families of New York City, who, having used the Sozodont for a long time past, are convinced of its excellent and invaluable qualities, and give it their cordial commendation:

Rev. Thomas Dewitt, Pastor Collegiate Ref. Dutch Church, Lafayette Place.
Rev. J. W. Alexander, D.D., Presbyterian Church, Fifth Avenue.
Rev. J. B. Wakeley, M. E. City Missionary.
Rev. W. F. Morgan, D.D., Rector St. Thomas' Church, Broadway.
Rev. E. H. Chapin, D.D., Pastor Fourth Universalist Church, Broadway.
Rev. Samuel Cooke, D.D., Rector St. Bartholomew's Chh., Lafayette Place.
Rev. Samuel Osgood, D.D., Pastor Church of Messiah, Broadway.
Rev. B. M. Adams, M. E. Church, Duane Street.
Rev. Heman Bangs, late Pastor Centenary M. E. Church, Brooklyn.
Rev. W. S. Mikels, Pastor Baptist Church, Sixteenth St.
Rev. George Potts, D.D., Pastor Presbyterian Church, University Place.
Rev. E. E. Rankin, Pastor Presbyterian Church, Forty-Second Street.
Rev. T. E. Vermilye, D.D., Pastor of Col. Dutch Reformed, Lafayette Place.

From G. F. J. Colburn, Doctor Dental Surgery, Newark, N. J.

The popular Dentifrice known as Van Buskirk's "Sozodont," besides being a very pleasant addition to the toilet, contains ingredients that, if used according to the directions, will prove of the greatest utility to the health of the mouth and teeth.

Beware of Imitations! Sold by all Druggists and Perfumers.
May 16. 18t. HALL & RUCKELL, New York.

AMERICAN LIFE DROPS have saved more than 50,000 persons from death, for they cure in a single day, Cholera, Dysentery, all Summer Complaints, Fever and Ague, and Neuralgia. Also, a sure cure for Diphtheria, Coughs and Rheumatism. All Druggists sell them. ORRIN SKINNER & CO., Proprietors, Springfield, Mass. May 9.

THE HAIR RESTORER that gives the best satisfaction is PESTACHINE. Used and sold everywhere. eop. May 16.

The Markets.

BRIGHTON CATTLE MARKET.

WEDNESDAY, June 20.

At market for the current week: Cattle, 1392; Sheep and Lambs, 6216; Swine, 3500; number of Western Cattle, 1242; Eastern Cattle, 45; Working Oxen and Northern Cattle, 105; Cattle left over from last week, —.

PRICES. Beef Cattle—Extra, $13.75 @ $14.25; first quality, 13.00 @ $13.75; second quality, $12.00 @ $12.75; third quality, $10.75 @ $12.00 ₩ 100 lbs (the total weight of hides, tallow and dressed beef.)

Country Hides, 7¾ @ 8½c ₩ lb.; Country Tallow, 7 @ 8c ₩ lb. Lamb Skins, 50 cents each; Sheared Sheep Skins, 25c. each. Calf Skins, 25c. ₩ lb.

The markets for this week have been similar to that of last. The general quality of the offerings is only common. Extra Beeves are not very plenty, and are selling full as high as they did last week. Prices upon all grades remain unchanged from last quotations. There were but a few Eastern or Northern Cattle in, and not so large a supply from the West.

Stores.—None but Working Oxen and Milch Cows in market. Most of the small Cattle are sold for slaughter.

Working Oxen.—There is but a few pairs in market, and not a very active demand. We quote sales at $210, $225, $200, $240, 250, $260 @ $290 ₩ pair.

Milch Cows.—Sales—Extra $85 @ $130; Ordinary 60 @ $80. Store Cows $35 @ $50. Prices of Milch Cows depend altogether upon the fancy of the purchaser.

Sheep and Lambs.—The supply is large and trade dull. We quote sales of Lambs at $6, 6.50 per head. Yearlings 7c, one lot 132 at $5.60 ₩ head. Sheep at 5, 5½, 5¾, 6, 6¼, 6½, 6¾ @ 7½c. ₩ lb.

Swine.—Wholesale, 12 @ 15c. ₩ lb; retail, 13 @ 16c ₩ lb; Columbia County Pigs, Wholesale, 20 @ 23c. ₩ lb; retail 23 @ 25c. ₩ lb.

Fat Hogs—1900 in market. Prices 10¼ @ 10½c ₩ lb.

RETAIL PRICE.

INSIDE FANEUIL HALL MARKET.

PROVISIONS.			String Beans, pk,		@1 00
Lump Butter, best,	40	@ 45	Sum. Squash, each,	8	@ 15
Tub, new, 1st quality,	40	@ 42	Lettuce, ₩ head,	05	@ 08
2d quality,	35	@ 40	Turnips, ₩ peck,		@ 50
Cheese,	14	@ 28	Beets, ₩ peck,		@ 37
Eggs, doz,	25	@ 26	Potatoes, ₩ peck,	00	@ 37½
Beef, fresh,	14	@ 35	" Bermuda, pk,		@1 00
Salted,	12	@ 18	Pickles, gal,	50	@ 75
Smoked,	20	@ 25	Marrow Squashes, lb,		@ 12
Pork, fresh,	15	@ 16	Hubbard do,		@ 12
Salted,	18	@ 20	Beans, white, peck,	75	@1 00
Hams, Boston,	00	@ 22	Celery, each,	00	@ 00
Lard, best,	23	@ 24	Rhubarb, ₩ lb,	4	@ 5
Veal,	10	@ 25	**FRUIT.**		
Calves, whole,	9	@ 16	Strawberries, qt,	75	@0 00
Spring Lamb, qr,	2 00	@ 3 50	Radishes, bunch,		@ 25
Mutton,	12½	@ 25	Dried Apples, ₩ lb,	18	@ 25
Sheep, whole,	10	@ 15	Apples, ₩ peck,	75	@1 25
POULTRY.			Lemons, doz,	25	@ 37
Turkeys, lb,	30	@ 32	Peaches in cans,		@ 65
Chickens, lb,	28	@ 30	Tomatoes in cans,		@ 33
Roasting Pigs, each,	0 00	@4 00	Messina Oranges, ₩ doz,	50	@1 00
Grouse, pair,	1 00	@1 25	Cranberries, bu,	4 00	@6 00
Wild Pigeons, doz,	2 50	@3 00	quart, "	15	@ 20
VEGETABLES.			Pine Apples, ea,	15	@ 50
Green Peas, peck,		@1 00	**HAY.**		
Dandelions, peck,		@ 00	Country Hay, ₩ 100 lbs,	1 35	@1 45
Onions, ₩ peck,		@ 37½	Eastern, pressed, ₩ ton,	20 00	@21 00
Bermuda, ₩ lb,	6	@ 8	Straw, ₩ 100 lbs,	1 00	@1 10
Asparagus, bunch,	15	@ 20			
Spinach, peck,		@ 25			
Carrots, ₩ peck,		@ 50			

SUNDAY SCHOOL ADVOCATE. We are entirely out of back numbers. All future subscriptions will begin with the number dated July 14—and may be for 3, 6, 9 or 12 months from that time. JAMES P. MAGEE.
July 27 2t

$150 PER MONTH! I want Agents in every county in the United States, in an entirely new business. Address H. B. SHAW, Alfred, Me. 3mos May 2

Poetry.

"COME THIS WAY, FATHER."

The following beautiful poem was published in the *Herald* some years ago, but its re-publication has been requested, and we cheerfully insert it again. The subjoined account of the facts in the case naturally go with the poem.

[During a short visit to the sea shore of our State, some two years since, with a party of friends, it was proposed one bright afternoon that we should go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going further, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly we left them and proceeded some six miles further. We remained out much longer than we intended, and as night approached a thick fog set in from the sea, entirely enshrouding us. Without compass, and not knowing the right direction to steer, we groped our way along for some hours, until we discovered the breaking surf of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat where I had been steering, and shouted with my strength. I listened a moment, and heard through the thick fog, and above the breaking of the surf, the sweet voice of my boy calling, "Come this way, Father—steer straight for me—I'm waiting for you!" We steered by that sound, and soon my little boy leaped into my arms with joy saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their deaths. Now when tossed upon the rough sea of life, without compass or guide, enveloped in fog and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, "Come this way, Father! steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery, and still, as I stand by one little mound, the same musical voice echoes from thence, "Come this way, Father!—I'm waiting for thee!"]

I remember a voice,
Which once guided my way,
When lost on the sea,
Fog-enshrouded I lay;
'Twas the voice of a child,
As he stood on the shore—
It sounded out clear
O'er the dark billow's roar,
"Come this way, my father!
Steer straight for me,
Here safe on the shore
I am waiting for thee."

I remember the voice,
As it led our lone way,
'Midst rocks and through breakers,
And high dashing spray,
How sweet to my heart
Did it sound from the shore,
As it echoed out clear
O'er the dark billow's roar,
"Come this way, my father!
Steer straight for me,
Here safe on the shore
I am waiting for thee."

I remember my joy
When I held to my breast
The form of that dear one,
And soothed it to rest;
For the tones of my child
Whispered soft to my ear,
"I called you, dear father,
I knew you would hear
The voice of your darling
Far over the sea,
While safe on the shore
I was waiting for thee."

That voice is now hushed
Which then guided my way,
The form I then pressed
Is now mingled with clay;
But the tones of my child
Still sound in my ear,
"I am calling you, father!
O can you not hear
The voice of your darling,
As you toss on life's sea!
For on a bright shore
I am waiting for thee."

I remember that voice,—
In many a lone hour
It speaks to my heart
With fresh beauty and power,
And still echoes far out
Over life's troubled wave,
And sounds from the loved lips
That lie in the grave,
"Come this way, my father!
O steer straight for me!
Here safely in heaven
I am waiting for thee."

Literary Notices.

TEMPERANCE RECOLLECTIONS. Labors, Defeats, Triumphs. An Autobiography, by John Marsh, D.D. 12mo., pp. 373. New York: Charles Scribner & Co. For sale at the State Temperance Alliance Rooms, 49 Washington Street, Boston.

The author of these Recollections has been closely identified with the Temperance movement in this country from the beginning. In reading this volume you see the rise, progress, and agencies of the temperance cause. Dr. Marsh was for thirty years engaged in editorial duties which brought the whole cause in all its details, arrangements and facts before his eye or mind. It was a wise and happy thought to place upon record, and in a permanent form, what is contained in this interesting and valuable book. All who would study the history of the temperance cause in its triumphs and reverses will need this volume.

LIFE IN SING SING STATE PRISON. As seen in a twelve years' chaplaincy, by Rev. John Luckey. 12mo., pp. 376. New York: N. Tibbals.

To the philosopher, the moralist, and to the zealous student of human nature, such a volume as this is exceedingly valuable. It opens a point of view upon human nature, not beautiful, not lovely, not pleasant even to behold, but deeply instructive, and one which can be seen only from this or a similar standpoint. As such we commend it to the public.

BALLYSHAN CASTLE, is the title of a very interesting, instructive and useful book, by Sheelah, published by N. Tibbals, New York. It is called also "The Mother's Request." It is written in a pleasant, easy style, and when once commenced will be likely to be read throughout.

A THOUSAND A YEAR, is the title of a neat, beautiful, and interesting little 16mo. volume of 263 pages, by Mrs. E. M. Bruce, and published by Lee & Shepard, Boston. It is dedicated to "The noble band of Christian ministers and their patient wives," etc.

THIRTY YEARS OF ARMY LIFE ON THE BORDER, by Col. R. B. Marcy, of the U. S. Army. With numerous illustrations. 8vo., pp. 442. Harper & Brothers, New York; Boston: E. P. Dutton & Co.

This volume finely bound, with large type and white, clear paper, contains descriptions of the Indian nomads of the Plains; Explorations of new territory in the far West; a trip across the Rocky Mountains in the winter; the habits of different animals found in the West, and the methods of hunting them; with incidents in the life of different "frontier men." From the topics named above it is needless to say that this is a readable, interesting book, yet we say it with emphasis.

SCRIPTURE TESTIMONY AGAINST INTOXICATING WINE, by Rev. William Ritchie, of Scotland.

This is the first fruits of the National Temperance Society and Publication House—J. N. Stearns, publishing agent—their first bound book. It is a small 18mo. of 213 pages, and sent by mail on receipt of 60 cents. It should be read by everybody, especially by all ministers and all religious people, and scattered by gift or sale all over the land. It is a capital work. For sale at the Alliance Rooms, 49 Washington Street, Boston.

T. O. H. P. Burnham, of this city, has sent us three volumes published by Carlton, New York. The titles are

KATE MARSTONE, or Happy Hearts make Happy Homes; a very interesting "Fireside Story."

THE MUTE SINGER, by Anna Cora Ritchie.

PULPIT PUNGENCIES, with a table of contents. This 12mo. volume of 593 pages contains five hundred and ninety-five sharp, witty, sometimes pertinent and sometimes irreverent sayings. This volume will be read, and will prove that the pulpit is not so stupid and insipid as has been represented. Who said all these fine things in a very fine way the book does not tell us.

MY VINEYARD AT LAKEVIEW, by a Western Grape Grower. New York: Orange Judd & Co.

Persons interested in the culture of the grape will find this volume interesting, and full of valuable statements and suggestions.

VICTORY, is the title of a handsome 12mo. volume of 304 pages, published by R. A. Ballou, Boston—under the general head of "The Prize Series." It is dedicated by the unnamed author to "Our Pastor." It is in the ordinary story form, but we have not been able to read it.

HARPER'S MONTHLY, for July, contains among other interesting articles, a concise and ably written epitome of the life of Francis Asbury, the first bishop of the Methodist Church in America. Each month this magazine brings a store of good and instructive reading, illustrated with beautiful engravings. Amidst all the competitions that have sprung up during the last ten years, this sprightly and stately monthly holds on its way, and is not likely to be driven from the field so long as it provides so bountifully for every variety of literary taste in the land. We pity the family that is willing to do without its visits.

Children.

THE FIRST DAY AT SCHOOL.

The dew glints in the meadow,
The sun smiles through the tree,
The blue bird and the robin
Ne'er sang so cheerily!
Within her eyes joy sparkles,
She laughs 'tween teeth of pearl;
No birdie's half so happy,
As my sweet little girl!

Across the floor she capers
Just like a pretty lamb,
Her arms she gaily tosses,
And shouts, "How glad I am!"
The heavens look down in love-light,
And ecstasy impart,
While fairies of fruition
Dance through my darling's heart!

The first day in the school room!
Life's seed upsprings and grows!
From tender care maternal,
The guileless child outgoes;
O, Father! guide my darling,
Through time's unstable school,
That she may e'er inculcate
The sacred Golden Rule!

Edward P. Nowell.

For Zion's Herald.

WHAT BECAME OF THE SABBATH SCHOOL.

During a period of revival in and around the city of Rochester, some years since, an individual whom we will call Mr. B. had been drawn by his business into the city. He was not a religious man, and had not been in the babit of attending church on the Sabbath. He heard of the interesting services held in the city, and from curiosity went to see how they were conducted. The searching preaching and the powerful presence of the Holy Spirit awakened him, and before he left the place he became a converted man, and with a new and warm love for his Saviour he started for his home in the country. And now it came to his mind that there were no persons there who would sympathize with him in his new resolutions and enjoyments. There was no religious service held in the village. What could he do for his Saviour among his neighbors? and how could he secure companions to accompany him in the blessed way upon which he had entered? were questions that constantly came to his mind as he rode along.

"If I had ever been in a Sunday School, and knew how it was managed," he said to himself, "I would get up one at home." But he knew nothing of conducting one. Finally he resolved upon this course: He would go around on Sabbath morning and gather as many of the children as he could together in the school-house, and then he would read the Bible with them, giving them such explanations as were in his power. He succeeded beyond his expectations. The children were delighted at the strange and pleasant service. Quite a number of them were drawn together, and the teacher was greatly encouraged.

As might be expected, such an event in a small village, where the Sabbath had not been publicly honored, caused no little stir, and was the subject of considerable conversation, not always of a favorable character.

At that day, whatever besides was wanting in a village, the tavern, with its noisy, wicked and rum-scented bar-room, was never absent. There was one here. On the Sabbath its low stoop and dirty rooms were occupied by a crowd who lounged and drank away the hours, which being unemployed by work they yielded to indulgence and sin. After the school had been in operation for a few Sabbaths, it came up as usual for discussion, and in a group talking over its merits and objects in the lowest and most vulgar language, one of the company, turning to another who was very much excited by the liquors he had been drinking, said to him, "What would you say if I should tell you that your children are there?"

With a loud oath, he swore that he would go immediately to the school-house, drag them out, whip the teacher, and break the whole thing up. He started off with an unsteady step, for the scene of his promised operations. Mr. B., the teacher, saw him coming and suspected his object. He met him at the door. "Come in, Mr. T.," he said, with a very pleasant smile upon his face, and with the kindest tone. "I have been expecting the neighbors would drop in, and I am really glad to see you." He drew him quietly into the room. "We are reading the Bible together." The bright little faces of the happy children turned upon Mr. T., showing how interested they were in the exercise. "Here, Mr. T.," said he, "you take that Bible and sit in the chair by the desk. We are reading in turn; you can read when it comes to your turn. Mary, read." Mary read, and all the children in their turn. Mr. B. read his verse; and sure enough Mr. T. read when it came his turn; for he was now fairly sobered by the strangeness and solemnity of the scene.

At the close of the exercises, Mr. T. almost involuntarily walked on towards the tavern. His old companions were waiting for him. "The school-house is still standing," said one. "I didn't see you drag out your children, added another." "Recollect this," said the entirely sobered man, raising his heavy fist, "Whoever touches a hair of the head of Mr. B., or one of those children, is a *whipped man!* I intend to be present every Sunday myself. The children learn more in that school than they do all the rest of the week."

He was as good as his word. His place was not vacant on the Sabbath, and his wife accompanied him. Other neighbors gradually dropped in. The Holy Spirit followed the study of the Bible, and a blessed revival was the result.

It was but a short time before a pleasant and comfortable church was erected. Two others of different denominations soon followed, and thus three prosperous Christian congregations grew out of this simple Sunday School with only the Bible in it, held in the old town school-house. Mr. T. afterwards removed to a new town in Michigan and aided in building it up, from the first, under religious influences, and became an active deacon in the Baptist Church.

Thus from one of the humblest efforts among young children, a circle of powerful religious forces were set into operation which will continue to work and widen as long as the world stands.

B. K. P.

THE NEW SLED.

"Now your sled has got a Christian name," said David to little Bob, "it must behave accordingly."

"Sleds can't behave," cried little Bob, laughing. "Yes, they can," said David; "they get their behaviour from their masters. First thing, it must have a place, and *be* in its place. It must not be in people's way. You know Asa Rand's grandmother tumbled over Asa's sled last winter, and broke her hip, because the sled was left in the doorway where it had no business to be."

"Yes, I know," said the little boy. "What next?" "It must not run off the track," continued David, "and trip up little folks in the street, or get into a snarl with other sleds, and make broken limbs. It must *go straight*."

"O, I'm a good steerer," said Bobby.

"In the third place, it ought to work as well as play," said David. "It should like to be useful. It could carry on its back a bag of meal. It can fetch a basket of shavings to kindle with. It can take little 'sis' to school."

"It can," cried Bobby, much pleased with the prospect. "It can haul a load of wood too."

"That is talking large," said David. "It is better to do little things it *can* do, instead of talking about big things it won't do."

Bobby held his tongue.

"If it does as I say, it will deserve a Christian name, and show itself a well-behaved sled; won't it, Bobby?" said David.—*Child's Paper.*

LAME AND LAZY.

A FABLE.

Two beggars, Lame and Lazy, were in want of bread. One leaned on his crutch, the other reclined on his couch. Lame called on Charity, and humbly asked for a *cracker*. Instead of a cracker, he received a *loaf*.

Lazy, seeing the gift of Charity, exclaimed, "What! ask a *cracker* and receive a *loaf!* Well, I will ask a loaf." Lazy now applied to Charity, and called for a loaf of bread. "Your demanding a loaf," said Charity, "proves you a *loaf*-er. You are of that class and character who ask and receive not, because you ask amiss."

Lazy, who always found fault, and had rather whine than work, complained of ill treatment, and even accused Charity of a breach of an exceeding great and precious promise: "Ask, and ye shall receive."

Charity pointed him to a painting in her room, which presented to his vision three personages, Faith, Hope, and Charity. Charity appeared larger and fairer than her sisters. He noticed that her right hand held a pot of honey, which fed a bee disabled, having lost its wings. Her left hand was armed with a whip to keep off the drones.

"I do not understand it," said Lazy. Charity replied: "It means that Charity feeds the lame and flogs the lazy." Lazy turned to go. "Stop," said Charity, "instead of *coin*, I will give you counsel. Do not go and live on your poor mother; I will send you to a rich ant."

"Rich aunt?" echoed Lazy. "Where shall I find her?" "You will find a description of her," replied Charity, "in Proverbs, sixth chapter, sixth, seventh and eighth verses, which reads as follows: 'Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in the harvest.'"

MORAL.—Instead of waiting and wishing for a rich uncle to die, go and see how a rich ant lives.

ONE IN A HUNDRED; OR, THE MISER'S DAUGHTER.

One cold winter, when the ground was so covered with snow that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow.

Her father saw her, and asked her what she was going to do. She told him; and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds.

"I know it, dear father," said she; "but I shall be glad to save even one in a hundred of them, if I cannot save them all."

The father thought a moment. He knew that many poor persons were suffering in the village, and he had refused to help any because he could not help them all. His conscience struck him; and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter loaves among the poor villagers.

MIND THE TRIFLES.

"Just a little, a *very* little, a *very, very* little!" said the brook to the bank.

And the bank was silent, and the brook wore its side till the earth melted away, and the sods floated down the stream.

"Just a little more, a very little more!" said the brook again.

And the waters pressed against the roots of the willows that grew beyond the bank, and laid them bare.

"Just a little, *little* more," said the brook again; and the widening stream advanced with fresh force, till, one by one, the willows fell, and were borne away in the torrent.

"Alas!" cried the meadow, as the water closed in on it, "if I had not neglected the attack on my bank, my fence would never have been destroyed; but now my protection is gone, and I am rightly served in being turned from a fruitful field into a watery waste."

ENIGMAS.

No. 27.

I am composed of 28 letters.
My 28, 6, 5, 18, 24, 18, 26, was an ancient king.
My 4, 17, 17, 5, 12, 28, 1, 21, 28, 27, 8, 28, is one of the books of the Old Testament.
My 9, 13, 25, 11, Christ said when blessed.
My 15, 21, 10, 21, 12, 23, we cannot love if we serve God.
My 20, 3, 14, 8, 21, 17, 12, Christ says "I give unto you."
My 23, 18, 7, 10, was a messenger of peace.
My 2, 21, 28, 27, the Jews often did.
My 19, 21, 16, is a month.
My whole was said by Christ to his disciples.

ANSWER TO ENIGMA NO. 26.

"Suffer little children to come unto me."

Miscellany.

INTERNATIONAL EXPOSITION.

The Protestant Missionaries' Society have applied to the Committee of the Exhibition of 1867 for space to exhibit the articles sent by missionaries from Africa, Asia and Oceanica, an area of about two hundred square metres has been reserved for them in the Champ de Mars. The articles exhibited will be nearly all the work of native converts, several families of whom will, it is said, arrive with them, and live on the Champ de Mars in huts, as in their native country.

GUARDED CHARITY.—Wesley Starr, a wealthy Methodist of Baltimore, Md., lately deceased, left a valuable piece of property to the church bearing his name, on the condition that the church should not admit instrumental music into its Sabbath School singing, its choir, or choir rehearsals, or singing schools, held on the church premises or elsewhere; nor attempt to raise money by holding fairs, festivals, or concerts of instrumental music, or by the delivery of irreligious or political lectures, or by balls, parties, lotteries, theatrical performances, raffles, or the voting for distinguished individuals.

THE GREAT EXHIBITION.—A Paris letter says that among other curious collections to be sent to the Universal Exhibition will be one from the Viceroy of Egypt, comprising the entire museum of Boulak, composed of antiquities, arms and jewels, dating from the earliest history of Egypt. Much interest is felt in the American department, and every scrap of information in American papers is greedily seized upon and reprinted. One of the most interesting sections in the Exhibition will be that devoted to the history of labor, from the earliest period to the end of the eighteenth century. This is especially applicable to the old world, and all the evidences of the industry of past ages will be collected from antiquaries and amateurs for the occasion.

A GOOD RULE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was finished, and never spend my money until I had earned it. If I had but one hour's work in a day, I must do that the first thing, and in an hour—and after this I was allowed to play; and I then could play with more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity."

RELIGIOUS DENOMINATIONS OF PRISONERS:—A return has been published which shows the religious denomination of prisoners committed during 1865 to the following prisons: The House of Correction, Tothill Fields; House of Correction, Coldbath Field's House of Detention, Clerkenwell; and the City Prison, Holloway. The total number of persons committed was 26,643, and 18,996 of them are described as belonging to the Church of England, 7,239 to the Roman Catholic body, and 408 to all other denominations.—*Methodist Recorder, London.*

Memoirs.

For Zion's Herald.

MRS. ANNAH H. WARREN.

Annah H. Warren, wife of Washington Warren, died suddenly, of apoplexy, at their residence on Nonantum Hill, Newton Corner, Mass., the first hour of Monday, June 11th, 1866. From the midst of exuberant life, hope and joy, a charming home, a loving family, and endeared circle of friends, she passed at once, without the pain of separation, or the dying agony, to the purity and peace of heaven.

She was the eldest daughter of Thomas and Mary Holmes, of Barnstable, Mass., where she was born, August 18th, 1824. In her sixteenth year she was deeply awakened to a sense of the value and necessity of religion, under the ministry of Rev. Geo. W. Stearns; but she did not possess a clear evidence of conversion till August, 1841, at the Eastham Camp Meeting. Then she became a decided witness for Jesus, and united with the Methodist Episcopal Church, loving its experience, doctrine and discipline.

On coming to Boston, in 1842, she joined the Bromfield Street Church, and became a member of the choir and of the Sabbath School, belonging to a class of which her future husband was teacher. They were married, March 29th, 1846. The next year, in November, they removed to Chelsea, and connected themselves at once with the Park Street, now Walnut Street, Church. Here she exerted a decidedly marked influence in honor of the Saviour, and became the object of general esteem and affection by the development of her spiritual and religious life, her uncommon abilities, her active zeal and devotion in the cause of Christ, of humanity and her country.

In May, 1865, the family removed to Newton Corner, and identified themselves with the struggling cause of Methodism in that place, content to share its varied fortune of labor, sacrifice, conflict and future triumph. She engaged as teacher in the Sabbath School, and some of her class have through her fidelity become decided Christians, while the others, we trust, will also prepare to meet her in heaven.

Very much could be said of the admirable qualities of our dear, departed sister. With rare natural endowments of person, mind and heart, cultured and nurtured by the grace of God, and employed continually in worthy pursuits, she became the centre of attraction to family, kindred and friends, who admired her talents and character, and were inspired by her example with loftier purposes of spiritual growth. Her influence with most intimate friends was always pure and elevating. Those who knew her best loved her most, and found manifested in her those characteristics which always awaken confidence, delight and attachment, the sad and sudden eclipse of which gives cause of permanent regret and sorrow. As daughter, sister, wife, mother, relative, friend, Christian, she was distinguished by the sincerity and fervor of her love, the radiance of her character and example, the purity of her inmost purpose and its spontaneous expression, and the power and permanence of her influence;

"And on that cheek, and o'er that brow,
So soft, so calm, so eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent."

Farewell, sainted one. It is good to have known thee on earth; it is good to know thee now uplifted to the Divine presence, forever safe, forever blest.

E. O.

Chelsea.

Biographical.

MISS SARAH E. LINTON, of Edgartown, died in Boston, June 9th, thirty-six hours after a surgical operation, aged 32 years and 10 months. For many months it was left for our sister to choose between a suffering, lingering death, and a painful surgical operation with some prospect of recovery. She chose the latter with a full appreciation of all the possibilities of the case. She prepared for it as if she expected no other result than death, yet deeming it her only chance for life, and submitted to the fatal operation, a spectacle of moral courage and heroism, saying that if God could be glorified, and any soul brought to Christ by her death, she was willing to die. Seldom does one become so closely interwoven in the affections of friends and acquaintances as did our departed sister, but our loss is her eternal gain.

A. W. PAIGE.

CLARISSA SABIN, wife of Isaac Sabin, died in Winchester, N. H., May 19th, of dropsy and heart disease. In her death the community mourns, the church loses one of its "elect ladies," the children a noble mother, the husband a true, loving and loved companion. It may truly be said of her, as it has been said of another, "None knew her but to love her." Sister Sabin was of Quaker parentage, and grew up in that communion, till some eleven years ago, when, under the labors of Rev. Newell Culver, of the N. H. Conference, they were both soundly converted to God; and she ever since has walked worthy of the high vocation whereunto God had called her. Her death was peaceful. Her last vocal prayer was, for patience to endure her great sufferings; her last testimony was an endeavor to sing, "Rest for the weary."

A. C. HARDY.

SARAH A. BLACKWELL died in Winslow, Me., April 29th, aged 64 years. In the death of Sister Blackwell the church has lost one of her most faithful and devoted members. Converted in early life, she has been a member of the M. E. Church more than forty years. An ardent lover of the doctrine and discipline of the church of her choice, she perfected holiness in the fear of the Lord. Her last sickness of several months, was attended with great pain and suffering, all of which she bore with Christian fortitude and resignation, and was often very happy. She passed away triumphantly to the rest prepared for the people of God, and left the church and a large circle of relatives and friends to mourn her loss, for "none knew her but to love her."

D. P. T.

DARIUS STEVENS died in Grantham, N. H., May 27th, aged 30 years. He was converted in 1859, and has been a faithful member of the M. E. Church. He was an exhorter, and labored faithfully for the salvation of souls; he was called away without a moment's warning. He leaves a wife and child and many friends.

HUGH MONTGOMERY.

JACOB LORD died in Surry, Me., May 19th, aged 70 years. He joined the M. E. Church twenty-five years since, and continued an acceptable member until death. He filled the office of class leader and steward with honor to himself and profit to the church. He was a good man, full of faith and good works; and he died in peace, in full hope of a blissful immortality.

O. K. WILSON.

REV. EMERSON DAVIS, D.D., died suddenly, in Westfield, Mass., Friday evening, June 8th, aged 68 years. Dr. Davis had just completed a thirty years' pastorate among his people, (the First Congregational Church in W.) and preached a discourse reviewing the past; this was his last sermon. On his dying day he attended a funeral, took tea with a parishoner, and went to his Sunday School teacher's class in the evening. Feeling ill, he went home, and in thirty minutes he was gone. He was a faithful minister, toiling and enduring for his Master, beloved by all, and possessed of a catholic, fraternal spirit. Judged from the true standard, he was a great man—great in labors, in usefulness, and in success in his great work. Rev. Dr. Hopkins, President of Williams College, attended his funeral, assisted by neighboring pastors.

Westfield, June 15th. D. RICHARDS.

Business Notices.

COLGATE'S AROMATIC VEGETABLE SOAP.—A superior *Toilet Soap*, prepared from refined *Vegetable Oils* in combination with *Glycerine*, and especially designed for the use of *Ladies* and for the *Nursery*. Its perfume is exquisite, and its washing properties unrivaled. For sale by all Druggists. Feb. 14. 1y.

D. G. WOODVINE, M.D., *Physician and Surgeon*, No. 733 Tremont Street, Boston. Office Hours from 9 to 10½ A. M., 2 to 4½, and 7 to 8, P. M.

References—Rev. H. W. Warren, Cambridgeport; Rev. J. A. M. Chapman, Tremont Street; Rev. N. E. Cobleigh, Zion's Herald; Hon. Thomas Kneil, State House; Hon. H. M. Miller, No. 13 Bromfield Street; L. P. Roland, Christian Commission Rooms, No. 5 Tremont Temple. tf. April 18.

THE LADIES are especially invited to examine our new *Spring Goods*—Prints, De Laines, Balmorals, Shawls and Silks—new styles Spring Garments, novelties in Dress Goods, etc., etc. A liberal discount to Preachers' families. No. 94 Hanover Street. O. S. CURRIER & Co. tf. March 28.

CAPILIANIA, THE BEST HAIR RESTORATIVE EXTANT.—This Restorer is not one of the humbugs of the day, but is perfectly reliable, rapidly changing the hair to its natural color, and leaving it soft and glossy. *It contains no Lead or Sulphur*, both of which are so injurious to the brain and eyes. Try it but once, and you will use no other. Price One Dollar. WEEKS & POTTER, 170 Washington Street, Boston, General Agents. 3mos. May 23.

CLOSING OUT SALE OF CARPETINGS.—We are offering at retail, to close,

An invoice of Ingrains at 75 cents per yard.
An invoice of Scotch Plaids at 50 cents per yard.
An invoice of Cottage at 50 cents per yard.
An invoice of Canton Mattings at 50 cents per yard.
An invoice of Venetian Stair at 50 cents per yard.
An invoice of Oil Cloths at 62½ cents per yard.
An invoice of Tapestry at $1.75 per yard.

Also an entire stock which is complete in all its branches at very much reduced prices. New England Carpet Co., 75 Hanover Street, Boston.

CARPETING.—In our closing sale we are offering selections from a fine assortment of Crossley's English Brussells Tapestries, probably the best line of these goods ever offered in this country, comprising the latest and most popular patterns at very much under the present ruling prices. New England Carpet Co., 75 Hanover Street, Boston.

RUGS.—An extensive assortment of English Rugs, in Tapestry Velvet and Mosaic, closing out at low prices by the New England Carpet Co., 75 Hanover Street, Boston.

Kidderminster and Three Ply Carpetings at low prices, to close, by the New England Carpet Co., 75 Hanover St., Boston.

Elegant Drugget Squares, with borders and centre figures, for covering carpets, for sale at low prices, to close, by the New England Carpet Co., 75 Hanover Street, Boston.

Coir Mattings, all widths, and other goods suitable for Office Carpets, selling at low prices, to close, by the New England Carpet Co., 75 Hanover Street, Boston.

STAIR CARPETS.—A large assortment, from the cheap Venetians to the best Tapestries and Brussels, closing out at low prices, by the N. E. Carpet Co., 75 Hanover St., Boston.

CARPETS AT WHOLESALE.—Cash purchasers are invited to examine our stock, which is very complete in all its varieties. New England Carpet Company, 75 Hanover Street, Boston.

FLOOR OIL CLOTHS.—The entire stock of a celebrated manufacturer for sale at manufacturer's prices, by the New England Carpet Company, 75 Hanover St., Boston. 3m Mar. 7.

HALL'S VEGETABLE SICILIAN HAIR RENEWER has proved itself to be the most perfect preparation for the hair ever offered to the public.

It is a vegetable compound, and contains no injurious properties whatever.

It will restore gray hair to its original color.
It will keep the hair from falling out.
It cleanses the scalp and makes the hair soft, lustrous and silken.
It is a splendid hair dressing.
No person, old or young, should fail to use it.
It is recommended and used by the first medical authority.
Ask for Hall's Vegetable Sicilian Hair Renewer, and take no other.

R. P. HALL & Co., Nashua, N. H., Proprietors.
For sale by all druggists. 4t. June 6.

"*New Bedford, Feb.* 20, 1866. Mr. N. P. Selee. Dear Sir:—I have now been using your "Hair Life" a year. My hair had become quite white, giving me the appearance of a man of seventy rather than fifty years old. I commenced the use under persuasion of friends, with no confidence in results. I am happy to give you this unasked testimonial of its value. In a very brief time my hair was restored to its natural color, and continues so with the occasional use of your preparation.

Yours, &c., SAM'L FOX,
Chaplain New Bedford Port Society."

MAKE YOUR OWN SOAP *with B. T. Babbitt's Pure Concentrated Potash or Ready Soap Maker*. Warranted double the strength of common Potash, and superior to any other saponifier or ley in the market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Consumers will find this the cheapest Potash in market. B. T. BABBITT, 64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington St., New York. 1y. Oct. 11.

AN EFFECTUAL WORM MEDICINE.—*Brown's Vermifuge Comfits, or Worm Lozenges.*—Much sickness, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "Vermifuge Comfits," although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worms, so hurtful to children.

Children having Worms require immediate attention, as neglect of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked. Worms in the stomach and bowels cause irritation, which can be removed only by the use of a sure remedy. The combination of ingredients used in making *Brown's "Vermifuge Comfits"* is such as to give the best possible effect with safety.

CURTIS & BROWN, Proprietors, New York. Sold by all Dealers in Medicines, at 25 cents a box. 1y. May 23.

Advertisements.

DRUNKARD, STOP! DR. BEERS, 61 Chauncey Street, Boston, can cure every case of Intemperance, if you will faithfully follow his directions. Thousands are blessing him for being cured. Investigate this matter, *and you will be satisfied*. See the Doctor or send stamp for circular. *It is harmless*, and can be given without the knowledge of the patient. 6mos April 25

WANTED!—$200 per Month paid to Agents, to introduce our new $15, $18 and $20 Sewing Machines. Ketchum's Patent. Address, with stamp, MONADNOCK SEWING MACHINE CO., Winchendon, Mass.
June 20 3mos

WE HAVE FOR SALE a convenient and desirable Garden Engine, made of one pattern of the Joyce Pump, and there is nothing in the market like it. Price, with eight feet of Hose, all complete, $35.00.
HENRY D. RICE, Agent,
June 20 No. 30 Exchange Street, Boston.

MAKE YOUR OWN SOAP! By Saving and Using your Waste Grease. Buy One Box of the *Pennsylvania Salt Manufacturing Co.'s*
RADIONITED, OR CONCENTRATED LYE!
(Patents of 1st and 8th Feb., 1859.)
It will make 10 POUNDS of excellent Hard Soap, or 25 GALLONS of the very best Soft Soap, for only about 35 CENTS. Directions on each box. For sale at all Drug and Grocery Stores.

Directions.

Put one box of Saponifier into three gallons of water, (knock off the end, and let the box boil until it empties itself, then take out the box), add four and a half pounds of fat, and let it *boil* 2 hours and 10 minutes. Then add a small half pint of salt, and let it continue boiling 35 minutes longer, when you add half a gallon of *hot* water, and let it come to a boil. Pour a small tumblerful of cold water into a tub or box to wet it round the sides, then empty the soap in; to stand all night, and cut it in bars in the morning.

It will be fit for use in a few weeks.

Soft Soap.

Made in the same way, with the exception of adding fifteen gallons of water and no salt. All you need is an iron kettle.
Feb 7 6mos

PARKER SEWING MACHINES. SAMUEL W. HODGES, Agent for the New England States.

These new style Machines are RAPID and NOISELESS, and more *simple, easily learned*, and *operated* than any others in use. They will *hem, fell, stitch, run, bind* and *gather*, in the most superior manner, sewing from two ordinary spools the finest muslin or heaviest cloth with equal facility, using either silk, linen thread or spool cotton, and makes a seam as elastic as the fabric used. PRICE, FORTY-FIVE DOLLARS.
SALESROOM, NO. 106 TREMONT STREET, BOSTON.
May 11 1y

WHEELER & WILSON'S HIGHEST PREMIUM SEWING MACHINES

Are the best in use for all kinds of sewing. They are the most simple and durable Machines, and have been awarded the Highest Premiums at the Principal Fairs in this country as well as in Europe.

Office, 228 Washington Street, Boston.
May 23 3mos H. C. HAYDEN, AGENT.

WANTED. Ladies and Gentlemen to canvass every town in New England for "*Sisson's Magic Binder*," which binds Letters, Bills, Papers, Sheet Music, &c., instantaneously and neatly. Address REV. M. P. ALDERMAN, North Bridgewater, Mass. 3mos May 9

PHILIP A. BUTLER, Fresco Designer and Painter, for Interior Decorations of Churches, Public Halls, Private Residences, etc.
No. 31 JOY'S BUILDING, (81 Washington St.) Boston.
April 19 1y

THE NORTH AMERICAN FIRE INSURANCE COMPANY, having a cash capital of
$200,000,
and cash assets exceeding
$400,000,
continue to insure against Hazards by Fire, on *Merchandise, Furniture* and other property; also on *Buildings*, for one or five years, not exceeding
$20,000
on one risk, at their office, No. 10 Old State House, Boston.

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Silas Pierce, John Jeffries, Jr., Jacob Sleeper,
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CHURCH BELLS. G. H. HOLBROOK & SON, *MEDWAY, MASS.*
Manufacturers of Superior Church Bells.
ESTABLISHED IN 1816.
☞ Orders respectfully solicited. 1y Nov 29

REDUCTION OF PRICES!! A Large Assortment of Spring Styles of
FOREIGN AND AMERICAN PAPER HANGINGS,
which we are offering to the Retail Trade at about
Wholesome Prices!!
Call and examine our Stock before purchasing elsewhere.
CHAS. H. BAKER & CO.,
383 WASHINGTON STREET, BOSTON.
March 28 3mos

TO THE LADIES. THE "CIRAGE FRANCAIS," or "French Dressing," is the most splendid article ever produced for the purpose for which it is designed.

It restores Ladies' and Children's Boots and Shoes, which have become RED or RUSTY, and ROUGH by wearing, to a PERFECT and PERMANENT BLACK, at the same time giving them as much lustre as when new, leaving the leather perfectly soft and pliable as before; and what is of great importance to the ladies, it WILL NOT COME OFF WHEN WET AND SOIL THE SKIRTS.

Patent Leather Boots and Shoes, &c., which have become tarnished, are much improved by its use. For CARRIAGE TOPS, FINE HARNESS, TRUNKS, TRAVELING BAGS, BLACK KID GLOVES, &c., it is unequaled. FADED and SHOP WORN GOODS are restored to their original color, and will not again fade.

No family will be without this elegant and useful preparation when once acquainted with its merits.

B. F. BROWN & CO., Proprietors,
May 23 3mos Office, 114½ Milk Street, Boston.

REV. JOHN HOWSON WRITES: "Your Catarrh Troches are the best I ever used for diseases of the Head, Throat and Lungs, and must, I think, supplant all others."
Sent to any address on receipt of price, 35 cents.
Apr 25 tf E. B. HOPKINS, M.D., Provincetown, Mass.

JOYCE'S DOUBLE ACTION FORCE PUMP,—Costs but three dollars more than a wooden pump, for a twenty foot well, and ten dollars less for a forty foot well. Think of that; and then remember, also, this Pump is a fire engine; in three ticks of the clock, *one man* can send the water flying from the bottom of the well, to the top of the house or barn, in case of fire.

On exhibition and for sale at No. 30 Exchange St., corner of Dock Square, Boston, Mass.
April 18 tJuly17. HENRY D. RICE, Agent.

Advertisements.

GRACE'S CELEBRATED SALVE works like magic in cases of
CUTS, BURNS, SCALDS, WOUNDS, BRUISES, SPRAINS, SALT RHEUM, ERYSIPELAS, BOILS, RING WORM, CHAPPED HANDS, CHILBLAINS, FROZEN LIMBS, FELONS, PILES, CORNS, &C., &C. &C.

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is prompt in action, removes pain at once, and reduces the most angry looking swellings and inflammations in a very short time, thus affording relief and a complete cure.

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